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W. POPE YEAMAN, D. D., LL. D.

LIFE AND WRITINGS

OF

REV. WILLIAM POPE
YEAMAN, S. T. D.

BY

J. C. MAPLE, A. M., D. D.



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TO THE
Baptist Ministers of Missouri,
WHO LOVED AND HONORED
DR. YEAMAN
AND WERE MOST TENDERLY LOVED BY HIM,
THIS BOOK IS AFFECTIONATELY
Dedicated.

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PREFACE.

IT IS a source of regret that Dr. Yeaman left no record of his work. The imperfect sketch of his labors contained in this volume, was written almost wholly from memory. None of his friends feel more keenly than the author how very far it falls below what he deserved. His manuscripts were left in an unrevised state and nearly all that were found were in what he would have called "the first rough draft."

Had he lived to complete and revise the treatise on "The God-Man," it would have been more worthy of his great ability as a profound thinker. But while there are some sentences that he would have changed, we are blessed in having his thoughts, though in the unpolished state. We see how he loved the great Teacher and how he sought to honor Him, whose "Name is above every name."

In the preparation of this book I am greatly indebted to Mrs. Lizzie Yeaman Van Dyne, for her

labor of love in copying her father's manuscripts upon a typewriter.

With the sincere hope that the book may receive the charitable consideration of the Lord's people, and may be blessed to the religious growth of those he loved and served so faithfully, and with the prayer that God's blessing may rest upon all who read its pages, it is committed to the reading public.

J. C. M.

INTRODUCTORY.

BY E. W. STEPHENS.

THE authorship of this volume has been a labor of love. It has been in loyal fulfillment of a promise. Between the author and the subject of the sketch had existed an almost lifelong and a most intimate friendship. There was an agreement between them that the survivor was to prepare and publish a biography of his deceased friend. It is rare that two as conspicuous in any profession were so knit together in sympathy and experience. Both were ministers in the same religious denomination, in close accord in their views of its doctrines and its mission as well as in their conceptions of the scope and purposes of their ministry. Both had been closely identified in their ministerial labors, and in their official relations in the highest organizations of their church. Both were recognized and active leaders in the work of their denomination in Missouri for more than a decade, and during a period that

marked a crisis in the history of that denomination in this state.

While Dr. Yeaman was corresponding secretary, Dr. Maple was chairman of the Board of State Missions, at a time when fundamental work was being done in that important department of denominational activity, and to their intelligent and faithful labors and harmonious co-operation is due a large share of the credit that the foundations were so well laid and that there has been such subsequent development.

In all the educational, evangelical, missionary and other denominational enterprises in Missouri between 1875 and 1885 they were close yoke-fellows and effective agents.

It is therefore more than as a mere sentimental expression of friendship, however commendable, that this book is to be regarded. It is a valuable record of Baptist growth in Missouri from two of its most distinguished factors.

In these simple memoirs, revealing the personal characteristics of the distinguished subject, as well as in several of his great addresses herein published, are contained not only the evidences of his lofty character but also of the great work that was wrought during his career as a Missouri Baptist. That he was one of the most forceful and effective personalities in the annals of Missouri

Baptists is a fact well known to every member of that denomination at all familiar with its history from 1870 to 1902. He was of royal mould physically, intellectually, spiritually. We shall not look upon his like again. As a preacher he had no superior. As a platform orator, religious and secular, he stood easily in the lead. As moderator of the Baptist General Association, chancellor of William Jewell College, president of the Board of Curators of Stephens College and the State University, corresponding secretary of State Missions, pastor of several important churches and in constant demand upon the lecture platform, he filled a more conspicuous place in the Baptist history of Missouri for thirty years than did any other man. His imposing personality, his splendid eloquence, his superb power in the pulpit, on the platform, in council and in debate marked him as a very Saul among his fellows, the most striking and impressive figure in every assemblage and it could be well said of him that his was "a combination and a form indeed where every god did seem to set his seal to give the world assurance of a man."

It is fitting that his history should be preserved by one who possessed the opportunity of an intimate acquaintance with him and the ability to appreciate his great qualities.

HIS LIFE.



FOREWORD.

IN seeking material for a sketch of the life and labors of Rev. William Pope Yeaman, D. D., his brother, Hon. Geo. H. Yeaman of New York, was asked to furnish some statements concerning the ancestry, boyhood and law-practice of the man who was to be, in some degree, portrayed. He willingly complied with this request, and a large part, though not all, of the facts in this sketch, up to the time the practice of law was abandoned for the ministry, is from his pen. The readiness with which he acceded to the request is only characteristic of the man.

When it was the honor and pleasure of the writer to be his pastor in Kentucky, or after he had become a representative in Congress, the returned diplomat, the author of valuable books upon economics, lecturer in the Columbia law-school—he was always the same affable, pleasant and accommodating Kentuckian that made him a favorite in his native state.

CHAPTER I.

ANCESTRY AND IMMEDIATE FAMILY.

This chapter was written by Hon. George H. Yeaman. The additions of the Author appear in brackets.

THE earliest allusion I have seen to the name Yeaman, was many years ago in a list of early Scotch poets, where Robert Yeaman was mentioned, I think, as of the 14th or 15th century. As I never heard of him before or since, I infer that he was neither a Walter Scott nor a Robert Burns. I am informed that the name appears in England and Scotland to this day. I saw a notice of the election of George Yeaman to the House of Commons by a constituency in the North of England, nearly forty years ago. John Yeaman, mayor of one of the smaller cities of England was hanged by the Roundheads for adhering to Charles I. His son, John Yeaman, after the Restoration, was knighted by Charles II, and sent out as governor of the Carolinas, in early colonial days. The name also appears officially in the history of the English West India Islands, and in the colonial history of Massachusetts, John Yeaman was a prominent, influential and public spirited citizen of that colony. Whether Moses Yeaman, our remotest known ancestor, was related to any of these, and

if so, in what degree, has not been ascertained. He seems to be heard of first on Long Island. In New Jersey he married Miss Clark, before the Revolution. She was a neice of Abraham Clark, one of the "signers" from that state. From New Jersey the family moved (just when I do not know) to Southwestern Pennsylvania, then called the "Red Stone Country." There Samuel Courtland Yeaman, son of Moses Yeaman, married a Miss Minor, a descendant of General Otho Williams of the Revolutionary War.

There the oldest son of that marriage, Stephen Minor Yeaman, was born in 1799. He once told me that his earliest recollection was of floating down the Ohio river in the boat that transported the family to their new home near the mouth of the Licking River in Kentucky, just opposite Cincinnati. So that move must have been about 1802 or 1803. From there the family moved to Ohio where Moses Yeaman died. Samuel Courtland Yeaman settled on a farm near Lebanon, Ohio.

Stephen Minor Yeaman, the oldest son of Samuel Courtland Yeaman, had a substantial, though not a classical education. He was a fairly good Latinist, and seemed almost to know Shakespeare and the Bible by heart, which probably, in large part, accounts for his unusually pure, clear and forcible use of the English language. In Ohio, as a boy, he belonged to the same debating society of which Thomas Corwin was a member, and has told me that Corwin one night spoke nearly four hours against the adoption of the then proposed Mis-

Ancestry and Immediate Family. 7

souri Compromise. Riding upon a public highway in Ohio one Sunday morning Corwin, my father, and other young men, met another company of young men coming in the opposite direction. Being strangers, no one saluted them except Corwin, who raised his hat, bowed and said, "Good morning, gentlemen." After they had passed out of hearing, Corwin said to his companions, "Gentlemen, you are not polite enough; you should always speak to everybody you meet upon the highway whether you know them or not." This is mentioned to note the fact that at this early period of Corwin's career, he had that instinct and impulse of the successful public man which was not very prominent in any of my father's sons except Pope, who always made acquaintances, and made friends, and was personally popular wherever he went.

As a young man Stephen Minor Yeaman left home and went to Kentucky, partly for the purpose of seeing Mammoth Cave. His visit resulted in his settling in Kentucky, where he married Lucretia Helm, a daughter of George Helm of Hardin county. In her he found a domestic fortune, a veritable helpmate. Theirs was a happy married life of responsibilities bravely met, and mutual duties faithfully performed.

George Helm, Lucretia's father, married Rebecca La Rue, and their oldest son, John L. Helm, became governor of Kentucky. George was a son of Thomas Helm of Virginia, who served in the Revolutionary War, and being wounded was discharged and removed to Kentucky, first living for awhile at

or near what is now the site of Louisville, and settling finally in what is now Hardin county, about a mile west of Elizabethtown, at a day when it was still necessary to build a stockade fort to protect his family from Indian forays. One of his sons was killed by Indians in ambush as he rode from home to a neighboring stockade to give the alarm that Indians were prowling around.

The children of Stephen Minor Yeaman and his wife Lucretia, who attained to manhood, were:

John H., who became a Baptist minister, and after years of ill health died early in life; [George Helm Yeaman who became an eminent lawyer. He served two terms in the United States Congress, was minister resident at Copenhagen for five years and then settled in New York City, where he has always ranked among the ablest lawyers of that great metropolis. He was for some years lecturer on constitutional law in the law school of Columbia College, and is the author of books and pamphlets upon governmental subjects that prove him to be one of the most profound thinkers among legal lights of the greatest city in North America.—AUTHOR.] William Pope, third son of this union, who is the subject of this sketch; Harvey, who became a brilliant lawyer, practiced for a time in Henderson, Kentucky, and then became a resident of Louisville in his native state. His health failing he went to Colorado and there passed away while yet a young man; Malcolm, who still lives in Henderson, Kentucky, where he is regarded as a lawyer of superior ability and a man of blameless

Ancestry and Immediate Family. 9

character; Caldwell, who for a time was judge of a district court in Colorado and now resides in Denver where he ranks among the strong men at the bar of justice.

CHAPTER II.

BOYHOOD.

This chapter was written by Hon. George H. Yeaman. The additions of the Author appear in brackets.

WILLIAM POPE YEAMAN, the third son of Stephen Minor Yeaman and Lucretia Helm Yeaman, was born in Hardin county, Kentucky, May 28, 1832. As a boy

Pope had an unusually fine figure and a genial pleasant manner, popular address, was frolicsome and playful in his temper and disposition, firm and courageous upon occasion. Of the six brothers who attained manhood, he had the keenest sense of humor and of the ridiculous, and was the only one whose wit and repartee seemed to smack more of Ireland or Scotland than of Kentucky. Without being naughty, he had an irrepressible love of fun and of innocent, though not painful, practical jokes. His impromptu sallies often caused convulsive laughter among his seniors, not excepting our very dignified and sedate father. While the family and all who knew him enjoyed these traits, yet there was a tendency to seriousness of thought and conduct in the family circle, and there was

occasionally a discernible feeling, or even fear, that Pope was too jolly not to say trivial in his way of taking life and its duties. In short, we all looked upon him as the lovable funny boy of the family.

I soon had occasion to find that there was something in him more than fun. My own earliest political effort had been in a boys' debating society in 1844, when I took sides against the annexation of Texas. It lingered in my memory as an event in my life and one in which I took some boyish pride. A few years later, the question in another boys' debating society was, "Should the United States annex Cuba?" I chose the negative; Pope took the affirmative. Two other boys preceded us. I followed in a very solemn, ponderous effort, as much in earnest as if the welfare of the country hung upon my words. Pope closed the debate and paid no attention to the other boys, but answered me. His fluency, his command of correct language, his skill in appealing to local and public feeling, his tact in turning a point against his opponent, simply amazed me. I had never before heard him speak and cannot now remember that he had ever before spoken in public. I say "in public" because in those days there was frequently quite an audience of outsiders at such debates. The presiding officer (I think we elected him as judge) gave the victory to the advocates of annexation. To say that Pope was elated and proud of his victory is no discredit to a boy. To say that I was disappointed and chagrined is simply confessing the truth. Indeed, I felt and actually said to some of the boys

that the judge was influenced by rhetoric and political prejudice to the neglect of the weightier matters of the law.

One anecdote will illustrate some of the influences surrounding his boyhood. We all quit school at an early age. Our father was a man of majestic mien and native nobility of character, who never mispronounced a word, or spoke or wrote an ungrammatical sentence and never allowed a slang word to escape his lips, but, like some of the best of men, was never a very successful money getter. The character of our schooling was such that the best of our education was acquired at home.

One evening the whole family surrounded the table, reading by the light of candles. Father had the "Scientific American" or some such periodical. Mother was enjoying Young's "Night Thoughts." John, the senior son, was grappling with "Edwards on the Will." I was studying the simpler mathematics necessary to enable me to survey land correctly. The juniors were reading promiscuous selections from our very limited library and one of them interrupted the whole circle with a question:

"Papa, what is a he-i-fer?" "How is it spelled?" "H-E-I-F-E-R." "That is pronounced hefer. You know what a heifer is." "Oh, yes, sir."

After a little while another junior asked: "Papa what is crew-ise?" "How is it spelled?" "C-r-u-i-s-e." "That is pronounced 'kruze,' means sailing to and fro on the ocean."

After another, not very long space of quiet, an-

other junior asked: "Papa, what is a weather ga-uge?" "That is pronounced weather gage."

A little later a loud noise was heard in the attic above. It was rather startling, as we knew none of the family was up there. "Listen, what's that!" "What's the matter?" came from as many different voices, when Pope quietly remarked: "Nothing dangerous; only a h-e-i-f-e-r crewizing around without a weather ga-uge."

It turned out that a bag of walnuts had fallen from the rafters where it was hung, and had overturned an old chair in falling to the floor over our heads. On one occasion, Pope inadvertently left the barnyard gate open and a drove of horses and cattle scampered out and sadly mutilated some new spring gardening which I had done with great care and with equally great pride. I drove them back and then approaching Pope in a rage, I asked: "What the deuce were you doing and thinking about to turn all those animals loose on the garden beds?" He stopped his work, and leaning on his pitchfork, looked me straight in the eye with a fascinating, mischievous grin that at once disarmed all anger and replied: "Why, brother George; I was thinking of getting married." The quarrel ended as suddenly as it had begun.

[The following incident in the life of the boy, Pope, though not included in the sketch of his older brother, is here inserted because it illustrates another side of his character:

When he had scarcely reached the middle period of his teens he was employed as clerk, by a mer-

chant in Elizabethtown, who kept for sale a general assortment of goods. Most of the customers were farmers and made settlement once a year.

On one occasion a widow, whose husband had died since the last annual adjustment of accounts, called to close up the year's trading. The merchant added up the whole amount of the bill, added ten per cent interest, and told the lady the amount she must pay. She demurred at the large interest added to the account. The young clerk feeling assured that his employer wished to be fair in his dealings, called his attention to the fact that some of the goods had been bought only a few weeks or days before the date on which the accounts were being adjusted. The lady turned to the boy and said very earnestly: "Thank you, my son; I knew that could not be right. I am glad there is one honest man in this store." The settlement was made on a basis just to all parties and a receipt for all indebtedness given.

As soon as the lady had departed the angry proprietor called the young clerk before him and threatened to take a "blacksnake whip" and wear it out on him, and declared he would do so, if he ever again interfered with his business. Every bone and muscle and tendon of the well-developed youth was at its utmost tension, and he dared the man to touch him. "Now," said he, "is the time if you have any such a purpose in your mind." The merchant saw that he had aroused the lion in the youth, and hurriedly paid the boy his little wages and ordered him to leave the premises immediately.

On returning home the father inquired the cause of his unexpected coming. He frankly told the whole story and was assured there was plenty of work for him on the farm. The news soon spread through the village and surrounding country that Pope Yeaman had been discharged, and from the lady, who was well known and highly esteemed, the cause of his dismissal was as generally known.

In a very short time another merchant in the same town sought the father of the young man and engaged the services of the youth, saying: "I want an honest boy in my store." His wages also were increased. One merchant lost customers and the new employer gained trade. In a few months, a trip had to be made to eastern cities to purchase new stock, which in those days meant a long absence from home. The entire control of the whole mercantile establishment was placed in the hands of the honest boy, and no other employee objected, because all knew he would deal fairly and frankly with them all.—AUTHOR.]

Naturally such a boy married early in life, not out of his teens, and, having discovered his own gift of speech and real debating power, in that admirable arena, a boys' debating society, he chose the law for his profession.

CHAPTER III.

BECOMES A LAWYER.

This chapter was written by Hon. George H. Yeaman. The additions of the Author appear in brackets.

THOUGH two years younger than his brother George, Pope was the first of the brothers to enter upon the practice of the chosen profession of the family, except only the oldest brother John.—AUTHOR.]

He practiced in Elizabethtown, in Hodgenville, and last in Calhoun, McLean county. His early experience in the practice was the repetition of an old and familiar story—anxious waiting, small returns and discouragement. On removing to Calhoun he quickly took the lead of the McLean county bar. I then lived and practiced in Owensboro. It was our nearest proximity of residence during fifty-two years.

I had a case in the circuit court of Daviess county into which I invited him. I opened the case to the jury and put in the plaintiff's evidence. He cross-examined defendant's witnesses, and did it uncommonly well. It was the first palpable proof I had experienced of his capacity as a trial lawyer. Professional etiquette, perhaps professional duty to one's client, required that the case be closed by

senior counsel and the one to whom it had been committed. The court took recess for dinner, and as we walked out, Pope said: "Brother George, let me make the closing address to the jury in this case." There was something in his eye and voice that showed absolute confidence in himself. My own desire was that he should get out of the case as much "Introduction" to the public as a not very important litigation would afford, and I promptly said, "Certainly." The result gratified and surprised me. It was a clear, condensed, analytical, powerful and convincing presentation of the case. The elocution was easy, graceful, forcible, with nothing of the very common Southern fault of too much rhetoric. In fact it was a work of art, in the sense that it was the kind of art that good art seeks to attain and to put in practice. To him the art (what critics would call the art) was wholly unintended and unconscious. It was the working of a clear, strong mind on lines of its own. He would probably have thought that to call his effort artistic would have derogated from its real merit. My first impulse, so strong as to be a positive duty, was to tell him that he had presented the case much better than I could have done. And it was entirely offhand. I had mentioned the case to him only the evening before. He learned the facts at the trial.

[The following incidents in the law practice of Dr. Yeaman I obtained from him. Afterward he wrote of them in very brief outline, at my request. The first of these incidents can best be told in his

own words:

"The incidents in my life as a barrister, of which we conversed at Cape Girardeau, and which you asked me to repeat are, as I now recall them, these: My first case in a circuit court was in my native county and before I had reached my legal age—majority. It was a suit for slander. I drafted the declaration under the English system of pleading, before the adoption of the Kentucky code of practice. I filed the suit with fear and trembling. When the case was called for trial I found myself confronted by the 'Old Meat Axe,' Ben Hardin, as defendant's counsel. Every eye in the courtroom seemed fixed on me. My distinguished uncle, Gov. John L. Helm, son-in-law of Mr. Hardin, looked at me inquiringly and doubtfully. I resolved not to call in assistant counsel. The case was tried. Mr. Hardin, used his 'meat axe' methods on me, as was his custom in dealing with young lawyers. The jury returned a verdict for my client."

We can scarcely imagine the meaning of such a triumph in a boy-lawyer, when pitted against the best known, ablest and (it is only just to say) the roughest lawyer, of all that part of Kentucky. When settled in Calhoun the young lawyer soon had cases in all neighboring counties.

At Hartford, Ohio county, there was a celebrated case in which a young woman brought suit against her uncle and guardian, charging assault and battery. Of course, such a case would attract wide attention anywhere. Each party to the suit

had many friends and the excitement ran almost to riot. When the evidence was in, the senior counsel withdrew from the case and threw the responsibility upon the youthful practitioner from Calhoun. Careful attention was given to every item of the testimony, and when the time for argument came the courthouse was crowded. In mentioning this case Mr. Yeaman said to me: "My speech was listened to as men will hear an impudent boy. The jury soon returned a heavy verdict for our client." He was threatened by a mob of the defendant's friends, but a friend who was both brave and shrewd averted a conflict, and he was preserved from bodily injury. From that day forward he had a large share of the legal business in Ohio county.

When Beverly L. Clark was Democratic candidate for governor against Charles S. Morehead, who was a whig, they were making a canvass of the state, holding joint debates. At Owensboro, Daviess county, they held their usual discussion and were to speak at Calhoun the next day. Morehead was taken suddenly ill and could not meet the engagement. He sent word to Yeaman to take his place, but Mr. Clark refused to divide time with so youthful a speaker. After Mr. Clark had closed his address the citizens raised a cry for Yeaman and would not disperse until he had spoken. In telling me of this incident he said: "I responded and with youthful vehemence and characteristic indiscretion, pounded Clark and his party."

Not long after this incident a brother of this Mr. Clark shot and killed another lawyer. Immediately Beverly L. Clark, sent for Yeaman and employed him as chief counsel for the defense of his brother, and gave as his reason for his efforts to procure his services, the political speech he had made in reply to his own address at Calhoun.

These facts are sufficient to prove that he was far removed from being a "briefless lawyer" who left the bar for a better job.—AUTHOR.]

It was while practicing law at Calhoun that he resolved to preach the gospel. At first this was cause of regret to his family, his friends, and the local public; but his manifest conscientious earnestness in his change of professions disarmed criticism.

[The few sentences following might with perfect propriety be called a great lawyer's estimate of a great preacher. After a separation of a half a century, excepting only occasional visits, the brother, who had devoted his life to the active duties of a congressman, foreign minister, authorship and the practice of law, was well prepared to give a just estimate of the abilities of one who had devoted himself to the labors of a gospel minister. Hon. George H. Yeaman concludes his sketch as follows.—AUTHOR]:

I have alluded to our separation, great in distance and long in time. During all the years he was in the ministry I doubt if I heard him preach as many as a dozen sermons. I scarcely ever heard him except on the occasions of his visits to

me, or mine to him, and not always then by any means, for if he was away from his own pulpit, time, accident, or occasion might not call him into another, and I might not be at his home over Sunday. It is no disparagement to him to say that like all other strong men, he was unequal—sometimes much greater than at other times. I have heard him when I thought he did not rise to his own level. But more often I have heard him rise to a height, both of argument and of eloquence, that I have never heard surpassed and seldom equalled by any public speaker, in the pulpit, at the bar, on the stump, or in legislative halls, and my acquaintance with good speakers and great orators has been long and wide. In his method of handling a subject there seemed to me to be very little of art: if any at all, it was not discernible, for it matched nature so well that it seemed to be nature itself. It seemed as natural as the illumination of the lightning flash and the majestic softened roll of distant thunder, and as naturally beautiful as the beauty of the mountain lake, or rippling forest brook. Comparing him with myself, I would say that whatever of efficacy I have, in debate or in written discussion, has been mainly acquired by long experience, long self-study, self-criticism, self-repression, self-discipline, while his seemed to me to be the natural flow of a strong clear, but not turbulent river.

CHAPTER IV.

FIRST, SECOND AND THIRD PASTOR- ATES.

THE first work that opened to the young minister was at Nicholasville, capital of Jessamine county, Kentucky, where he gave half his time to a country church not many miles from his home.

At that time the wealth and culture of the Southern States was chiefly found among the planters. The men and women were educated in the best colleges or trained in all the branches of the college curriculum under private teachers at home.

The writer of this sketch has known numbers of both men and women who had taken the full course in mathematics as well as both modern and ancient languages, who were never sent from beneath the parental roof. In his new field and new work the minister was associated with the best class of people found in the great blue grass region of the state of great orators, brave men and beautiful and accomplished women. They were people who appreciated the best talent and would be pleased with nothing beneath the very largest gifts. No man of mediocre ability could hold a position among them. It soon became known that there was a pulpit orator of the highest order preaching to these appreciative congregations.

The membership grew in their knowledge of the scope and purpose of the churches of our Lord Jesus. They began to take hold of the world-wide mission of the gospel and realized that they were a part of the Lord's army. The city of Covington, just opposite Cincinnati, Ohio, was fast becoming a commercial center. The Baptists of this city were fulfilling the scriptural command, "Covet the best gifts." There had been a theological seminary located there. It was the purpose of the founders of this institution to make a school for the training of the young Baptist preachers for the whole South as well as for the states that occupied the entire region watered by the Mississippi river and its tributaries. A valuable landed property in Covington was obtained and the school opened, with a good and strong faculty.

If the property that was secured by the directors of this "Western Baptist Theological Seminary," had only been held intact it would long ago have been of sufficient value to endow a "School of the prophets," fully up to the demands of the twentieth century. But, through political jealousies and consequent bad temper, and worse management, nearly all was lost to the denomination.

The Baptists of Covington, having been in contact with such men as the seminary, even in its short life, had brought among them, were looking for a pastor that could command the respect of the community at large and measure up to their enlarged ideals of that bishopric. They made overtures to the young pastor at Nicholasville. He as-

sured them that he was well satisfied with his people and his work. The president of Georgetown College, Rev. D. R. Campbell, D. D., visited the minister and urged upon him the duty of taking the city work. He pleaded that there was no other man anywhere within reach that could do the work in Covington that the cause of Christ then needed. After a long and hard struggle Mr. Yeaman yielded and left his people in tears, to take up the larger work in the city. He told me often, after many years in the ministry, that his first was the most pleasant pastorate of his whole ministerial life.

He at once began his work in Covington. Already the people had learned to appreciate his great abilities. He carefully studied the field and his own people, and soon learned the avenues of usefulness opening before him.

In May, 1865, the General Association of Kentucky met in Covington. It was then the custom to hold, on the day preceding the organization of the convention, a state ministers' meeting. Men were chosen a year before to prepare addresses and sermons upon subjects assigned them. The most careful and elaborate preparation was expected. Sufficient time for a full discussion of each topic was provided for and full freedom for criticism, adverse or commendatory, was always anticipated. Some very important subject had been presented by the appointee, and was before the house for general discussion. After a number of the older men had presented their views, the pastor at Cov-

ington took the floor. He reviewed the position of the essayist and then the animadversions of the other speakers.

The writer had, on the first of January preceding this meeting, settled as a pastor at Owensboro, and therefore was a member of the body. He was a new man in the state and kept very quiet, though a deeply interested listener. The Covington pastor had not uttered many sentences until it was evident that he had gone deeper into an understanding of the whole subject than any one who had thus far engaged in the discussion. Not only had he a more complete comprehension of the subject, in itself considered, and in all its relations to established principles, but his ability to put his thoughts into choice English words, charmed at least one of his attentive hearers. I said to a friend: "That man Yeaman has the brightest and most vigorous intellect of any man on this floor." And I have never yet changed my mind upon that subject.

The summer following this meeting he came to Owensboro, Kentucky, to visit his brother, Hon. George H. Yeaman, and we hired a surrey and drove some eighteen or twenty miles into the country to attend the Daviess County Baptist Association. We were accompanied on this trip by Mrs. Maple, who added much to the pleasure of our jaunt. The meetings were held in a country church and we often drove three or four miles to the homes of those well-to-do farmers for our night's entertainment. By this means we were kept constantly in

each other's company and that strong attachment began which lasted all our lives.

At Covington Dr. Yeaman was soon recognized as a most accomplished pulpit orator. Many crossed the Ohio river from Cincinnati to hear "the best sermon preached anywhere," to use their own words. While living in Covington Rev. George Varden, D. D., LL. D., one of the most scholarly men in the West, or anywhere else, joined Mr. Yeaman and for a year they published "The Baptist Monthly," a magazine of great merit. In this magazine Dr. Yeaman used his legal lore in a masterly review of the "Missouri Test Oath," a requirement made in the Drake Constitution of the great Commonwealth in which he was in the future to become such a distinguished citizen. In the main his animadversions upon this law were fully sustained by the Supreme Court of the United States, which decided it to be a violation of the National Constitution to pass or try to enforce such a law. How any company of men who had sense enough to find their way to the place where the Convention assembled to revise the constitution of a great state, could think that a man could be condemned for preaching the Gospel, when there was in no constitution of any state or in that of the United States, nor any decision of any court in the land, a definition of what the Gospel of Jesus Christ is, surpasses belief. Had they been possessed of any degree of common sense they would have known that they must first have some established form of religion and clearly define the things that, when proclaimed, would be in

violation of their enactment. But there were men living in those days, and some yet remain, who were not wise in all things.

The magazine was growing in circulation, when the removal of the editor-in-chief to New York caused its suspension, never again to be revived.

A few years after the close of the Civil War, when commercial activity and general intercourse between the various sections of our country were resumed, the name and reputation of the Covington pastor reached New York City. Some of the members of the Central Baptist Church of that city went unheralded to Cincinnati to spend a Sabbath and made their way on Sunday morning across the river. Without the knowledge of the preacher they were observing auditors. They not only gave attention to the sermon, but weighed well the entire service. Their purpose was to take full measurement of the preacher. Without making their purpose known they went home and reported to the church the conclusions reached by their scrutinizing visit. In a short time an invitation came to Mr. Yeaman to visit the chief city of North America. He went on to that City and the result was that, after hearing him, a hearty and unanimous call was extended to take the pastoral care of that large congregation.

It was early in the year 1868, perhaps in February, that the urgent call came to him from New York. This call he accepted and, leaving his native state never again to become a permanent resident thereof, moved his family to the great metropolis.

After getting well settled in the new home, and gaining a good idea of the needs of the field, he began a series of daily meetings. In this he did all the preaching. The church was awakened and many new members were added. At the close of the meetings the official members of the church called upon him, and one of them who was as fond of a good joke as his pastor, opened the discussion by saying: "Dominie, we havn't been accustomed to having these things done in the way you have been carrying on here. When we have had these extra meetings here in the city, we have been in the habit of having one of these fellows you preachers call evangelists come and do the preaching, while our pastor simply bossed the job." The man seemed so sober and earnest in his remarks, and the others looked and seemed equally earnest, that the pastor began to wonder if he had been guilty of some serious impropriety that would lead to harmful results. He therefore answered that he had simply tried faithfully to preach the gospel and believed that the Great Master had approved the effort. With that the speaker threw a large envelope on the table and said: "Well, when we are gone you can at your leisure examine these papers and you will find out what we think of the matter." At once the subject was changed and after an hour of most pleasant conversation the committee retired.

Breaking open the large and well-filled envelope, the pastor found therein four hundred dollars in five-dollar bills. This was one hundred dollars a

week for the four weeks of extra meetings, and was not in any way considered part of the salary. I record this incident as near as I can in the very words used by the pastor in telling me of it some years after it occurred. It might be a good thing if other churches would imitate this method of protesting against the pastor for doing over work.

The above incident is sufficient to show that the financial and moral support extended to the pastor was all that could have been anticipated and went far beyond his expectations. But his heart was in the central portion of our great country. He loved Western and Southern people and preferred that section to any other.

When it became known that he contemplated a change of location, the Reverend Dr. Armitage, the most prominent and influential Baptist minister of that time in the city, besought him not to leave. He said, "You have rounded the Cape," meaning thereby that his position was well established. He then added: "A reputation in New York City gives a man high standing, not only over all our own country, but also in Europe. You have passed the experimental stage and may now, for life, remain here, a leading Baptist preacher of the whole continent."

These flattering words, sincerely spoken by a sincere man, were fully endorsed by other pastors as well as leading laymen in the great metropolis. But they were unavailing. The west bank of the Mississippi had called for his services, and thither he made his way and became pastor of the Third Baptist Church of St. Louis.

CHAPTER V.

PASTORAL WORK IN MISSOURI.

IN March, 1870, the new pastor was at his post in the city of St. Louis. The church membership was in expectation of great sermons and ready to extend a cordial welcome and a hearty co-operation. In the ability of the pastor to present the great themes of the dispensation of the gospel of the Lord Jesus, they were not only not disappointed, but were delightfully amazed. In the eloquent presentation of the endless variety of themes legitimately belonging to the gospel preacher, he was greater and more attractive to the intelligent members of the congregation than any had anticipated. While his manner of address was so attractive, those who were less thoughtful believed themselves honored in sitting under such a ministry.

It is but just to all parties to state here that, so far as the writer has been able to learn after diligent search, Dr. Yeaman left not a single record of this work. I know that he wrote some, at least, of his public addresses, and some of his sermons were prepared pen in hand. But not a single manuscript sermon has been found. He could think out the most elaborate analysis of the great themes he discussed, in the pulpit, and preserve the whole

framework in mind while he clothed the thoughts in the most elegant English, without writing.

In the pastorate of the Third Baptist Church of St. Louis Dr. Yeaman did much of the best preaching of his life. He was in a city where the churches of all denominations had sought and obtained the best talent of the land. And on no occasion did the sermons in his church fall below the highest standard of the city. He knew that this was expected of him and while he never permitted his ambition to betray him into "handling the Word of God deceitfully," yet he clothed the Truth in such form that the great themes were made to shine with a luster that won and held the attention and affection of many who had not before been drawn into serious thoughts concerning the endless life. Under his ministry the church grew rapidly in members and efficiency along all lines of Christian effort.

Many conservative men who had been offended at the radical utterances from some pastors, upon the political issues of the day, soon learned that from him they would hear only Christian topics discussed; and that these religious topics would not be presented in dreary and dry forms of speech, but were coming from the brain and heart of one who knew their power and freshness. Thus a large class of thinking men were drawn to the Third Baptist Church. In the regenerated hearts and vigorous brain power of such men and women was laid the foundation upon which the church has continued to build, until to-day it is one of the most

aggressive and useful churches in the Mississippi valley.

It is related that upon one occasion a prominent man in the church called upon the pastor and announced his purpose to withdraw from the fold. He was seriously offended at something that had been done and said, and while he expressed the deepest regard for the pastor, yet he was fully decided to get clear out of the enclosure. Finding that no form of argument under the existing state of mind would convince the man of his folly, the pastor stated that he was very busy and asked the visitor if he would do him a special favor. He was assured that nothing would give greater pleasure to the visitor.

Then the pastor told his caller that a poor widow, a member of the church, was quite sick and, no doubt needed help, and if he on his way down town would call upon that woman, and if she was in need, supply her necessities, the expenses would all be refunded from the money in the hands of the church treasurer for such purposes.

The visitor called and found the good woman sick in bed, and her children hovering over a little fire in the grate. He soon learned that the mother was trying to economize her supply of fuel in hope of keeping the little ones from freezing until she could get well enough to earn something to replenish the exhausted coal bin. He also learned that the supply of food was very low. He skillfully gathered from the timid woman, who was a long way from being a mendicant, what was most

needed. He then assured her that she need not feel troubled, for her wants would be fully supplied.

When he arose to depart, the pious woman said to him: "I have been here for some days alone, and won't you please, sir, take my Bible and read some lesson for me and please let me hear you offer one of those good prayers I have heard from you at our weekly prayer-meeting?" Her pleading voice and tearful eyes were such that he could not resist. He read and prayed in that destitute home.

In a few hours a good supply of fuel was on hand and such an abundance of food, including delicacies for the sick one, as brought joy and gladness to those who were before in want. The church treasurer was never called upon to settle that bill, and there was never another word said by that man that even looked like he wanted to withdraw from the church.

It was with such tact as this incident manifests that the good people were helped by the man of God.

After a number of years' work as pastor of the Third Baptist Church, he resigned and joined in the organization of the Garrison Avenue Baptist Church. This church, because of a change of location, is now the Delmar Avenue Church.

As a matter of justice to my departed friend I must here insert a few words as to the origin of this new church.

There had been a little friction in the Third Church, but no more than comes to the surface in

every man's pastorate. The pastor resigned, and quite a number of as good people as there were in the church were greatly hurt and would not consent to give him up as pastor. He used all the persuasive power he could, but found that it was of no avail, and that a new church must be formed, and would be under some leader; so he reluctantly consented to go with them and the organization was completed in no factious spirit. That it was a move guided by wisdom from above, is shown in the prosperous church now presided over by that most lovable of good men, Rev. J. T. M. Johnston, D. D.

While pastor of the Garrison Avenue Church—now Delmar Avenue—he gave much time to the work of an evangelist. And as an illustration of his work in aiding pastors, I will mention the meeting in Mexico, in which he was my helper while pastor there.

For some three weeks he preached day and night, to large congregations. This was in the latter part of November and the early part of December, 1877. The church received thirty-eight members, most of whom were converted during the meeting. I baptized thirty one night in the baptistry of the church. Without my knowledge the time was carefully marked and the average of two a minute was held throughout the service.

The revival influence extended to other churches. Quite a number who attended the meetings from the country were converted and united with

churches near their homes. Among this number, one minister, Rev. E. S. Gibbs, may be mentioned. The preaching was of such strength that many thoughtful men and women were brought under gospel influence who at that time united with no church, but years afterwards made public profession of their faith in the Christ.

When the interest in the meetings was just beginning and the house of worship was full to overflowing, I missed for several evenings a number of the most prominent men and best workers in the church. These men were not needed in the singing, but their absence was conspicuous. Meeting one of them on the street, he said: "Brother Maple, you have missed some of us for several meetings." I said: "Yes, we have missed you very much indeed." "Well, we thought our room was needed for others; so we have met each night at my private office, and devoted that hour to praying for the presence of the Holy Spirit in the services, and that God would give us a multitude of souls." That solved the mystery of the great power of God in the work, and I thanked God and took courage. I knew then why Dr. Yeaman had such access to the hearts of the many who "heard him gladly."

One evening, after the sermon, Dr. Yeaman went back a few seats and spoke to a very timid young man who had lost an arm in the Confederate army. The young man said to him: "I do want to be a Christian, but I cannot talk before so many people. If you will talk for me, I will

stand by your side and thus prove that I am in earnest." As soon as the singing ceased the two arose. The empty sleeve was next to the preacher, and he laid his hand upon the shoulder of the young man, while he told the people of the deep consciousness of his lost condition, and how then he had found peace in believing in Jesus. That young man, after uniting with the church, obtained the place as guard at the railroad crossing, and faithfully discharged his duties as long as he could stand upon his feet. When friends begged him to give up and rest, he said: "No, this is all I can do, and my friends were kind enough to get this place for me. I will not be dependent upon others as long as I can earn a living." But the fatal disease of pulmonary consumption had a firm grasp upon him. When last I saw him he was confined to his bed and within a few days' march of the Pearly Gates. But the sweet joy and comfort that filled his waiting soul, was an evidence of the fulfillment of the blessed words, "Having loved His own, He loved them unto the end." This young man was poor in this world's goods, and at the time of his conversion was known only as one who had given a part of his body to the "Lost Cause," but he was one sought out by God's servants as he had been in the thoughts of the Divine Savior.

Some weeks after the close of our meetings in Mexico I received a note from my friend stating that he was in Columbia holding daily services and asked me to come over there and spend a few days with him. While in Columbia, we had a room at

the palatial home of Hon. Jas. L. Stephens, which is evidence enough that our entertainment was all that human heart could wish. Dr. H. W. Dodge was then pastor and was at work with the most devout and blessed spiritual vigor, seeking to arouse his people to earnest effort for a greater revival. He was one of the most consecrated and sweet-spirited men that ever filled a pulpit in Missouri. While there I heard Dr. Yeaman preach some of the same sermons he had preached in Mexico. The oftener I heard him preach some of his great sermons, the more interesting and profitable they were. The thought was so profound and the method of unfolding it so unique that it grew upon one as he heard it again. He had the same earnestness and clearness of the presentation of the "truth as it is in Jesus."

The people who belong to the Baptist Church in Columbia are just as good, just as intelligent, and as thoroughly devoted to the Lord Jesus as are the Baptists of Mexico, or anywhere else, but they were not fully awake to the demands of the hour. There was absent that spiritual or heart responsiveness that gives to the preached gospel power over men. They enjoyed the sermons as all cultured and refined people were certain to enjoy such presentations of divine truth. Their hospitality was superb. At church they sat quietly in their pews and their attention was an inspiration to the preacher. They went from the house in a quiet and orderly manner, in ecstasies over the grand treat they had enjoyed, but the sermons had none

of the power over the hearts of the people that they had at Mexico. That indescribable something that flows from heart to heart and moves upon other hearts, as the wind sways the fields of ripening grain, was not there. Well might Dr. Yeaman write a quarter of century after this: "The aggressive and progressive work of the church is the work of the Holy Spirit. There is no working capital in an unspiritual church." The church membership was not in a revived condition.

I mention this fact without any intention of reflecting unkindly upon the good people of Columbia. They are good as anybody, but are like other churches dependent on the Holy Spirit's power in order that "the world may be convicted of Sin." John, 16:8. But this fact is an illustration of a principle known to every minister of the gospel of long experience. The lack of fruitfulness in the ministry is quite as often the lack of spiritual life on the part of the church as it is a lack of ability on the part of the pastor. These people were not icebergs. They were in every way, except in the manifestation of spiritual life and earnest solicitation for the salvation of souls, a model people, but the preacher felt the lack of responsiveness. His soul could not flow out as it had before.

How I wish that the brethren and sisters knew that sometimes, when the pastor goes from his knees to the pulpit, his spirit is forced back in recoil when he feels the coldness and witnesses the listlessness of his people. The zeal of the pew should ever kindle the fire in the heart of the pulpit. It is this union of heart and soul, this joint-

ure of purpose and prayer, that gives irresistible force to the Word of God. Thus the hearts and consciences of the indifferent are reached and the power of the gospel is vindicated.

The great Apostle to the Gentiles, before he had visited the Imperial City upon the banks of the Tiber, looked forward with joyful anticipations that there he would be comforted, "through each other's faith both yours and mine." Romans 1:12.

After a year or two, in which he combined the work of pastor and evangelist, Dr. Yeaman left the city and moved to Glasgow. It seems sad that in this place he should have delivered his last sermon. But we shall have occasion to refer to this again. While living in Glasgow he was pastor there and at Roanoke. In no field did he form stronger or more lasting friendships than here.

When the telegram came to me on that sad morning, February 19, 1904, informing us of his death, I went across the street to my neighbor, S. B. Yancey, whose house had so often been his home, and told the family of the sad news. We did just all we could do—sat down and wept until time forced us to part.

It was my privilege to aid him in a series of meetings at Roanoke in the fall 1881. I learned there of his deep longing for the souls to whom he ministered. At the last visit he made to Roanoke during the session of the Mount Zion Association in 1902, the desire of the people to again hear him was such that the business of the Association was adjourned and he preached a great sermon upon "The Church as the Reincarnation of the Christ."

CHAPTER VI.

CALL FOR GENERAL WORK.

THE Baptist people in Missouri soon learned that the new pastor in St. Louis, could be induced to give a helping hand to the work out of the city.

For some time there had been no minister of our faith in our chief city who felt much concerned about anything in Missouri outside of his own parish. I am not disposed to say that this was wholly the fault of the city pastors. They were, as pastors are everywhere, very busy men. They knew but little of the state, either in its natural resources or in its religious needs. Their views upon questions of public policy were not in harmony with the great body of the Baptists outside of the city where they resided. They did not know how they would be received if they ventured to invade the rural regions. They were not much inclined to investigate. The exploration of the state at large had no attraction for them. The people were timid and, it may have been, slightly distrustful as to making overtures to these men.

When Dr. Yeaman came there was a great change. The people at once felt that here was a man who would cheerfully respond to calls for help whether they came from the towns or from the country districts. They were not disappointed. He

went upon all occasions when it was possible for him to leave his home work. The colleges soon began to call upon him for sermons and literary addresses. William Jewell College honored itself by conferring upon him the title of Doctor of Divinity and seeing that he was made a member of the Board of Trustees.

In all the calls extended to him for sermons and addresses, when it was possible for him to respond favorably, he not only met the highest expectations, but went so far beyond the anticipations of his admirers that thereafter no denial for further similar services would be accepted. All this work was done while he was pastor of a metropolitan church that demanded no less constant and watchful services than any such field demands and expects.

Not long after Dr. Yeaman became pastor in St. Louis, the Central Baptist, the mouthpiece of the brotherhood in Missouri, became very much embarrassed, and appeal was made to the pastor of the Third Church to rescue the failing enterprise. He became half owner of the paper and co-ordinate editor with Dr. J. H. Luther. The subscription was thereupon greatly enlarged. He was able, in a short time, to sell his interest in the paper. Three years later, in 1875, the financial condition of the paper was again such that something must be done to avoid a suspension of its publication. He again came to the rescue and, in connection with Rev. W. J. Patrick, bought the paper and the two conducted it conjointly for a time.

THE CENTENNIAL.—During the year 1875, the whole American people began the consideration of suitably celebrating the hundredth anniversary of the birth of our great nation. The Baptists who so justly claim to have been the prime movers in securing the entire separation of Church and State, began the effort to make the Centennial a memorable year. To build an imperishable monument it was decided that the endowment of our many colleges and seminaries should be greatly enlarged. This fund, we had every assurance to believe, would remain for coming ages and thus show the genuine patriotism of those who contend that civil government has no control over the consciences of the citizens.

A national commission was appointed and Dr. Yeaman was made vice-president for Missouri. An organization was effected in our own state. There was in the minds of Missouri Baptists but one opinion as to the man to lead in this movement. William Jewell College elected Dr. Yeaman chancellor and the General Association decided that the contributions of that year should be given to that college.

At this juncture in our history, as a denomination, we have a most striking illustration of the frailties of human nature. We all know that the best men, and even the noblest women, sometimes make mistakes. Because some of the brethren fought Dr. Yeaman in the Centennial year, does not mean that they were, at heart, bad men. We know that it was very unwise, but we are by no

means disposed to attribute their attitude to any other than good intentions. They were interested in other schools and contended for the distribution of funds for the benefit of the enterprises in which they were engaged. If the representatives of other schools had joined heartily in the general effort, the contributions in the various parts of the state would have been designated to the local schools and they would have been greatly benefited, while William Jewell would have received a larger amount than fell to her lot as the result of the labors of many men.

But something was done. We can always see, after the time has passed, how we might have done better than we did. In a very few years, the people who were rivals in the Centennial movement, were on the best of terms and joined as heartily in pushing forward the enterprises of the churches as any one who had taken no part in the affair. The men who never attempt to do any good or great thing are often those who shout for peace when the conflict comes. But those who seek with all their might to advance the Kingdom of Heaven have no time to bicker over things of the past. I was present and heard all the discussions. In spite of the hard words that sometimes fell from some of the good brethren in the excitement of the hour, the spirit of the Master soon held the upper hand, and those who almost sought anathemas upon Dr. Yeaman became his friends and could most sincerely pray for God's richest blessings to be given him. The tie of brotherhood seemed

rather to be strengthened than otherwise, because there had been disputation.

It ought to be mentioned, that upon one of Dr. Yeaman's visits to Colorado about 1884, he assisted and directed in the organization of a Baptist Church in Trinidad, in that state. This church has been for many years presided over by Rev. B. F. Lawler and is still growing in usefulness and enlarging its borders.

CHAPTER VII.

DR. YEAMAN AND STATE MISSIONS.

DR. YEAMAN'S interest in State missions did not begin with his appointment to the office of corresponding secretary. While a pastor in St. Louis he learned that the Mount Pleasant Association would, at her next meeting then near at hand, sever her relation to the General Association. This was one of the oldest and most influential organizations in the state. For years the Executive board had been located within her bounds. Dr. Yeaman was then president of the board. If once the work of disintegration should be started no one could tell where the end would be. By the urgent request of brethren in St. Louis, he went to Walnut Grove Church, in Boone County, and was present at the meeting. The moderator of the association was the leader of the opposition. But by tact and honest, open, statements, leading laymen were made to see the folly of such a course, and the Mount Pleasant Association was saved from a course of action that would have been a source of regret, to those who had led in it, to the end of their lives. I am safe in saying that he was the only man in the state at that time who could have accomplished this feat.

Besides, he was the only pastor in any of our cities who would have left his home work and made such a hard trip to save the good brethren from launching a movement that would have given themselves serious regret in after years and stayed the progress of the Kingdom of Christ even in their own territory.

In 1878 the General Association of Missouri Baptists met in Mexico. I refer those who desire to know the condition of our affairs at that time, as a Christian denomination, to the History of the General Association by Dr. Yeaman.

As president of the Board of State Missions, he had himself prepared a report for the year then closed, and presented it for consideration. The corresponding secretary was absent and all that the messengers, there assembled, knew of the work of the year was contained in the report presented by the president. The condition of our state work fully justified the words of the writer of this sketch contained in the semi-centennial volume (1884): "The mission work of the General Association was in a state of chaos. Little work had been done and that little not paid for."

It was, only, after most careful and prayerful consideration, that the new board, then for the first time located at Mexico, elected Dr. Yeaman corresponding secretary, which office meant that he was the superintendent of state missions. Many brethren were so discouraged that some refused to serve on the board, while others were unwilling to make further effort. There were those on the

board, and many who were not, who knew that to "Sit still was to die."

There was opposition to the General Association, and to all the plans that had been, or could be, devised, unless a complete surrender was made to the opponents. It was evident to many that a surrender would result in much more serious confusion and even fatality. These were the men who do not call up imaginary hindrances nor see unreal calamities. They were the men who knew the field and saw the great work that could be accomplished. It was with a degree of hesitancy on the part of even some members of the board that Dr. Yeaman was placed in the lead. It was known to some of us that a large factor with the leaders of the opposition was jealousy of the great influence that the talents of the proposed secretary had given him among the people.

It is sad, but true, that there are even among ministers of the gospel, those who think that, to build themselves up, they must drag others down. More than once was the writer of these lines approached by some who would say, "Dr. Yeaman is the center of the opposition. Had we not better give him up and take some one else?" "We will never surrender a good man to his enemies until it is clearly shown that he is unworthy of confidence," was the invariable reply. Besides, some of us knew then that we had no other man among us who could carry forward this work to success and win the field for our Divine Savior. We believed then, and are sure of it now, that he had the

ability and the tact to succeed.

There were those who acted as assistants of the secretary in some portions of the state that answered charges by hard words. This only added fuel to the fire and prolonged the contest. The secretary himself went everywhere, preaching the gospel, and pleading for means to send into the destitute parts of the state, the living missionary. He attacked no one, and never, except when the necessity was forced upon him, did he allude to those who were trying to destroy him and hinder the work he was seeking to advance.

During the second year of his work as secretary, at the earnest solicitation of many of the friends of state missions, the board ordered the secretary and the president to prepare a vindication of the methods and work of the board. This paper was written by Dr. Yeaman, and with only a very few verbal changes, suggested by the other member of the committee, was adopted and ordered printed. All the expenses of mailing and printing were paid out of the private funds of the members of the board. This vindication was not circulated until a printed copy had been placed in the hands of every member of the board, and he had carefully read it and signed his name thereto as evidence of his approval.

At the session of the General Association in 1880, that representative body of good men and women most cheerfully and heartily endorsed the action of the board in printing and circulating this vindication of the work.

In no feature of Dr. Yeaman's useful career did he show his natural and inherent magnanimity of soul more than in his conduct during this conflict. Almost any other man, when accused of all manner of things that were tyrannical and dishonest, would have turned upon his traducers and hurled upon them, in return, the epithets that they deserved. But in the grandeur of his soul he absorbed himself in his work and prayed for the Spirit of Him, "who when He was reviled, reviled not again."

After the first year, when he gave only a portion of his time to canvassing the churches, Dr. Yeaman's labors were incessant. He made his way to every part of the state, where he could influence the good people to take hold of the Master's work in supplying the destitute with the preached gospel. In one extended tour, in Northwest Missouri, in the midst of a very cold winter, he filled daily appointments for many weeks. Many of his appointments were at places far removed from any railroad. He often rode many miles in wagons or sleighs when the mercury was hovering at or below zero during the day, and then preached at night; and alas, for travelling preachers, he had many night's experience in the "*spare room*."

This death trap of the "spare room" ought to be abolished by law—the "law of love"—and it surely would be if the hospitable people were informed of its peril to their guests. If there is no other room the guest can occupy, then make a good

fire in that room during the day preceding its occupancy; see that the old dead atmosphere is all expelled, and then let the bed be thoroughly aired and all possible dampness removed. The room can then be allowed to cool off until there is only a moderate temperature attained. The next morning, the guest whom you so much desired to make comfortable will greet you cheerfully and tell you what a splendid night's rest he enjoyed. You have entertained him as a brother beloved, and he now goes forth "for the sake of the name" and you have been to him "a fellow-worker for the sake of the truth." (Third epistle of John, Bible Union version.)

In a letter written to me just after his return from this trip, he says: "My tour among the churches of the north part of the state was during that severe weather. It was mighty hard on me, traveling and preaching during that cold snap. Yet the results of the trip exceeded my expectations. I really believe that, in the course of a generation or so, Missouri Baptists can be brought into hearty sympathy with the General Association."

From this long hard trip, the Secretary came home exhausted and sick. He was compelled to remain indoors for a time, but continued a vigorous campaign by correspondence. When only partially recovered from his illness, and slightly recuperated from exhaustion, he was again in the field, visiting the churches, preaching every day and night, and pleading for the work to which he

not only gave all his strength, but to which he had given the love of his heart.

At a later date, he began a tour of Southeast Missouri. At Dexter he was met by Judge Owen, who had offered to convey him to Bloomfield, the county seat of Stoddard county. When seated in the buggy, the Doctor remarked that the horse seemed very nervous. The Judge answered him that he could control the animal without trouble. As soon as they started the horse broke into a run with all his speed. In a few minutes the vehicle collided with a tree and Dr. Yeaman was thrown some distance, falling upon the ground. He was picked up by men who had witnessed the accident and borne back to a hotel, in an unconscious condition. A physician was hurriedly summoned, and at first gave but slight hope of recovery. But he soon rallied and a more careful examination proved that no bones were broken, and that he was suffering from the shock of the sudden collision with the hard ground.

In a few days he was able to make his way home by rail. After his return to his home his condition was considered so serious that he requested the family to write to me, at Marshall, that he wished to see me. From the tenor of the note I received I supposed that he was very near the end of life's journey, and feared that I would not find him alive upon my arrival. His son, John, who was a thoroughly trained physician, and possessed of great skill in his chosen profession, had remained all night at his father's bed-

side, administering heart stimulants. By this means he was kept alive until the natural forces were sufficiently rallied to bring him well on the way to convalescence, and eventually to a large measure of his manly vigor.

Such was the zeal and earnestness with which he pursued his work, that without waiting to gain his strength fully, he was out upon his mission, using all his consecrated powers in urging forward the cause of state missions. Not long after his partial recovery, he visited me in Marshall and preached on Sunday morning. It was always to me the greatest delight to have him preach in my pulpit. Owing to his nervous condition I did not ask him to preach to the evening congregation. I told him why I did not and he fully appreciated the motive. He returned home on Monday and the next day wrote me how he had suffered, the night after his return, from sleeplessness and torturing nervousness.

I will here insert his own words: "I reached home yesterday. But Oh, the night! the night! Such brain horrors, no pen can describe. Such confusions, such visions of comedy and tragedy, such elysians, such pandemoniums. Fitful sleep and painful awakenings." I knew that with one possessed of such a keen sense of nonsense, a good laugh would afford more relief than any amount of drugs. If men, and women too, who are forced to continuous thought, would resort to the humorous side of life for relief, instead of to bromides and kindred concoctions, there would be fewer

people who are the victims of the drug habit. I told him his case was one of "hot box." In the elaboration of the great thoughts he had presented in the sermon of Sunday morning, his "gumption box" had become heated to such an extent that the train must stop and give it time to "cool off."

But he would not rest. The work was on his heart as well as upon his brain and hands. He was immediately in the field again, and every part of the State of Missouri felt the touch of his magnetic presence, or the thrill of his written messages.

There are some of our good brethren who think it quite an honor to be placed upon the missionary boards, and that those who serve in this way, the Churches, have an easy and pleasant task to perform. They do not think of the responsibility that the place involves, nor are they aware of the anxiety of mind endured when decisions are to be made as to which of many applications aid shall be given. When many appeals come before the board, and all are worthy, but a depleted treasury compels an elimination of more than half these calls for help, then the trials come heavily.

In one of Dr. Yeaman's letters, written in February, 1885, he says: "Every mail brings some urgent appeal. To dispose of these upon a depleted treasury and give no offense to the applicant is one of the most delicate and difficult duties of the work." Very seldom, indeed, did appeals come to the board for help, to support an unworthy man. In only a very few instances did an

imposter gain the confidence of a weak church and aid was asked for his support.

It is no part of the work of Baptist mission boards to select pastors for the churches. But where it was known that the applicant would do harm rather than good, aid was refused; and if it could be done without creating friction in that organization, warning might be privately given by some individual, but not by the concerted action of the organized board, which never tried to play the detective upon the action of any church.

In a great majority of the appeals for help, there could be no objection to the man for whose support the funds were asked, and the prospects for good results were such as to make the outlay a most promising investment. The members of the church were anxious to reach the point of self-support, and usually asked for aid only until they could, by the blessing of God, gain strength enough to take care of themselves and assist others who should need help. But with twenty applications and scarcely funds enough to respond to ten, the problem of how to distribute the small appropriations became most perplexing.

I have known the State mission board, after reading many pleas for help, to pause in the work and all join in earnest prayer for wisdom to proceed in the way best adapted to reach the end desired in advancing the Kingdom of Heaven. I am not aiming to state that members of mission boards make no mistakes. But as a rule they do conscientiously endeavor to do the best possible

work for the Master.

I will give a single illustration of the difficulties sometimes encountered in making appropriations. One of our wisest and best brethren joined with the pastor and church in an appeal for aid upon an important field. Another brother, just as true and wise, who had been upon the field, wrote that the people there were abundantly able to take care of themselves, and ought to be required to rely upon their own resources. I do not remember what disposition was made of this case, but I know that the church has prospered and has now a settled pastor and is still "keeping house for the Lord."

In all these complications, the burden and care was largely borne by the secretary. He was the one who explored the country and was supposed to know more of the localities than any other man.

I need not continue further the rehearsal of the work of our dear brother as secretary for state missions. His own history of the General Association tells the story of his work. While he avoided, in every possible way, allusions to himself in the history of that period when he was in the lead, yet the facts are but records of his work. To him more than to any other human instrumentality, Missouri Baptists owe the great good still being done through the Board of State Missions and Sunday Schools.

The recoil from the united efforts of the Semi-Centennial, culminating in the jubilee at Marshall in 1884, was nothing like so great as was antici-

pated. That we may have before us the financial exhibit of this period, I will here insert the total collections for each of the four years of 1883 to 1886, taken from the minutes of the General Association for those years:

In 1883 the total collections were, \$12,015.60.

In 1884 (Jubilee), collections were \$15,364.76.

In 1885 the total collections were, \$13,483.42.

In 1886 the total collections were, \$11,944.00.

Adding to the year 1886 the subscriptions made at Moberly during the meeting (\$1,050.30), we have a total for the year of \$12,994.30.

The facts therefore prove that the work done had been based upon the truths of the New Testament, and that the church membership had rallied, not to the man, but to the work.

CHAPTER VIII.

CANDIDATE FOR CONGRESS.

IN THE summer of 1886, a petition, signed by more than a thousand citizens of Boone county, was presented to Dr. Yeaman earnestly soliciting him to permit the use of his name as a candidate for the lower house of the United States Congress. The call extended far beyond this request from his home county. Many of his friends, especially in Saline county, besought him to consent to make the race. They urged him to this because they assured him that they could easily secure for him the nomination, which was equivalent to an election, and that he would be expected to put forth almost no effort himself as his friends would do most of the campaigning. They urged that his health was much shattered by his years of great toil, and he could by this means secure two years of rest. The kind of speaking he would have to do, while in the National Capitol or in the campaign, would be restful compared with that he was doing, and he could at the end of his term resume his religious work with renewed health and the added renown that a seat in congress would give.

Influenced by such pleadings and arguments as these he reluctantly permitted the use of his name,

and gave one month to speechmaking in the interest of his own candidacy.

It was while his name was before the people and members of the nominating convention were being chosen that the following conversation took place at the home of Wm. Shaw, of Fairville, Saline county. Mr. Shaw had introduced the subject of the prospective nomination in such a way as to raise the question of the propriety of a gospel preacher consenting to become a candidate for political office. He was a strong friend of the Doctor and wished for him any honor the people could confer upon him. The writer of this sketch of Dr. Yeaman's life and work said: "Brother Shaw, the trouble about that fellow Pope Yeaman, is that people do not understand him. The people who see him, and observe his distinguished personality, or hear him make a speech or preach a sermon, will certainly conclude that he is one of the most independent men of the whole circle of their knowledge. Instead of this being true he is one of the most dependent men, upon those whom he believes to be his friends, that I ever knew. Now he knows that I am his friend, and because of that fact, I could, if so disposed, spoil the best sermon or address he has. If I should take a seat just in front of him, where he could not fail to see me, and when he begins his address, look up at him with a scowl, and then glance back at the congregation, then again curve my lip and turn up my nose at him, and let my actions and expression of face say, 'Pope I wish you would say something that

has sense in it; there is no sense in that stuff you are proclaiming,' he would become so embarrassed and confused that he could not preach. Now in this matter of his candidacy for Congress, his friends have assured him that he has a sure field for a 'walkover' and all they want is just his permission to let them use his name. Many of these are in good earnest in this matter and believe what they say, while others regard it as a sharp political trick that will enable them to carry out successfully their own plans. But he believes they are all telling the truth."

At the morning hour that day he preached one of the best sermons of his life. On the way back to Marshall he turned to me, while I was driving the horse, and said: "You scared me this morning." "*When?*" I answered. "What you said to Will Shaw about me. Now, every word of that is true, but I did not think there was a man in the world that knew me that well."

Doctor Yeaman's friends—he has no enemies now since the Lord has taken him home—may think this was a weakness in his character if they so elect. But to those who were near enough to him to appreciate his great abilities, it will only show what a sincere and trustful heart he had. He could not be suspicious of others for he was always open and frank in all his intercourse with his fellow men.

He came very near securing the nomination and I have been assured that he would have done so, had he been willing to pay a sum of money for

the supposed expenses of the campaign. His conscientious scruples would not permit him to do this and another was, after a long struggle, awarded the coveted honor.

Perhaps the only justifiable reason for writing this chapter of his history, is found in the fact that in his later years he so faithfully warned the younger ministers against engaging in political contests. His words follow:

"It may be wrong for a preacher to engage in politics. The conviction in the minds of some preachers is a dissent from this idea. Dr. James Manning, who made Rhode Island College (now Brown University) an established fact, and who with Isaac Backus, fought before the committee of the Continental Congress for religious liberty, one of the ablest, most religiously influential and scholarly Baptist preachers of the last century, was himself selected by the Rhode Island Legislature to represent that colony in the Continental Congress of 1786. Noah Alden, a pastor of a Baptist church in Massachusetts, was while pastor a member of the convention that framed the constitution of that state in 1780. He was also a member of the convention that framed the Constitution of the United States. Governor Garrard, one of the early and ablest governors of Kentucky, was a Baptist preacher. Thomas Chilton (called, Tom Shelton) often represented in Congress the district in which this writer was born in Kentucky, and during his whole political career was one of the most popular Baptist preachers in

the state. He was the grandfather of the United States Senator Chilton of Texas. The renowned John L. Waller, than whom the Kentucky Baptists never boasted of a greater preacher or writer, was a member from Woodford county of the Constitutional Convention of 1848, and was reckoned one of the ablest members of that ablest body of law-makers ever assembled in Kentucky. Ex-Governor Eagle of Arkansas, made a record second to no governor the state has ever had. He did not bring reproach upon the Baptist ministry nor upon Christianity. He is now (1898) and has been for a number of years the honored and beloved moderator of the Arkansas Baptist General Association, and has lost none of his influence as a Baptist preacher. Many other equally forcible illustrations might be given from Baptist history, but it would be an unprofitable use of time and labor.

"It is admitted by all intelligent persons that civil government is a necessity of civilized society, and that it is the duty of every citizen to do his part in every legitimate way to promote the highest interest of the state. Politics is the science of civil government, and unless government is wrong, participation in the affairs of state is not wrong.

"Nevertheless, the writer of these pages, after a long, varied and somewhat active experience feels prepared to say to the ministry of the gospel—which before many years he must leave—don't seek political preferment. It is not incompatible with your calling to make laws nor to ad-

minister them if you are called on to do so, but as a rule your brethren would prefer that you have no part in politics. You can afford to make the sacrifice for their sakes. The objections that your brethren make to their preachers taking prominence in politics are several fold. (1) You must be a partisan. Political parties seem to be a necessity of human nature, and with many men in the churches partisan prejudices are more influential than religious convictions. The members of the party opposed to your party, will oppose themselves to you if you become in anywise a partisan champion. This is a weakness of human nature to which the minister of the gospel will have to submit for the sake of the greater cause. (2) Your brethren, some of them, will suspect the ardor of your devotion to the cause of the Great Master. This is because they do not see the relation of righteousness to good government and the exaltation of a nation. (3) There is in practical politics, as it obtains to-day, a world of abomination, a multitude of evils. Corruption of every sort—lying, dissimulation, insincerity, intrigue, bribery and all manner of pandering to the wicked passions and vicious appetites of political workers and voters, and an amazing corruption of office.

“One can make a political campaign without any of these vices, and it is the comfort and satisfaction of some that they have done so, but as a rule such men are accorded the blessed privilege of staying at home. It is not the contention here that all men in political places are corrupt or that

they reached their place by corrupt methods, but that such conditions as are here described are the characteristic features of politics. All men in politics who have succeeded without corrupt methods will certify the truth of this general statement.

“For these reasons and for the peace and tranquillity of the preacher’s mind, let him forego and gently deny the overtures of friends. He might be the instrument of great good to the commonwealth, by his learning and purity of motive and constancy of endeavor, but, except in rare cases, the loss in other directions might overbalance the gain. Then let an old preacher who has long enjoyed the confidence of his brethren, and the honors they could confer, admonish all young preachers—while they seek to understand the philosophy and history of government, and to be intelligent and good citizens—eschew active politics. If the government goes to the bad without you, it might go there with you.”—History of General Association, pages 211-214.

As many may read this sketch of Dr. Yeaman’s life who do not have access to his history of the General Association, it was thought best to make this lengthy quotation that the reader might see what, in his late years, he thought the wise course.

Many of his friends will always regret that he did not have the same views in 1886 that he had in 1898, when he wrote the above. But the good and the great make mistakes, and thousands who

wished that he had not yielded to the importunities of those who persuaded him to make that race for Congress, loved him none the less because he had done that which they then believed would in no way add to his reputation. That there is honor attached to a seat in the United States Congress, provided a man gains the place honestly, no one disputes. But how soon do the people forget who was their representative even a short time in the past, while the man who holds on to the humble way of doing good, and lifting up those who need moral and religious help will be much longer remembered. The glorious Redeemer assured his followers that they would do a greater work than He had done, because they believed on Him. And those who, by an humble faith, move on the shining way, gaining powers from above, will be sure of a great reward hereafter and will not be forgotten as long as humanity continues to love and serve the Lord—The Christ of God.

It will be seen that Dr. Yeaman, indulges in no denunciatory words toward those who engage in political campaigns. He knew the worry and the chagrin following defeat and the resentfulness of his own brethren because he had yielded to the solicitations of those who thought him thoroughly competent and believed the State of Missouri would be honored by giving him a position in the National Capitol. And in the generousness of his trustful—in many respects his child-like—nature he seeks to save others from the unpleasant experiences of his own career. These words of

warning may well be heeded by the younger men in the ministry. They are the mature fruits gathered by one who has gone that way and would, by kind words, save others from the trials through which he had passed. In all the personal interviews of more than a third of a century, he expressed the great love which he ever held for ministers of the gospel. He would not indulge in censorious words unless there was a well supported charge of un-Christian conduct.

Then there was far more of painful regret than of inclination toward denunciation. While he had a high appreciation of talent and learning in every calling in life, yet to him the ministry of the Gospel was the highest vocation to which men could devote their lives. This placed the one who entered upon the work from pure motives, and who thereby consecrated his whole being to the service of God and humanity, close by the side of the Great Redeemer, and made of the true preacher an ambassador of the Christ. And often have I heard from him the most earnest wish that he could himself attain to his own ideal of what such an ambassador should become in his own life and thought. He longed to be what Jesus said John the Baptist, was, "a burning and a shining light."

CHAPTER IX.

DR. YEAMAN IN RETIREMENT.

WHEN the work of state missions was given up, he retired to his farm near Columbia. The church at Walnut Grove, in Boone county, still sought his services as pastor.

Less than a month after the Moberly meeting Dr. Yeaman wrote me: "I start to-morrow to dedicate the church at Kahoka. From there I go to Maryville to preach a while for Kenny. May the Lord be with me, that my ministrations may be to the glory of His name. Pray for me that a 'door of utterance' may be opened to me, and that my ministry may be approved."

At a later date he wrote: "As to myself, I still hang on to Walnut Grove and my farm. I have but one discontent—I am not as useful as I want to be. How I would rejoice in a meeting, where the Spirit of the Lord was present and moving the souls of men to forsake sin."

These letters are inserted because they show how his soul hungered for usefulness. He had so long preached the gospel, had seen so many times how the Holy Spirit opened the hearts of men and women so that they gave attention to and believed the message was from God, that now it was hard

not to be still employed in the same mission. But no words of bitter complaint were heard from him. He was not sour, nor did his spirit shrivel up and his soul become a habitat of the spirit of grumbling.

The letter last quoted was in answer to one I had written him asking for his help in a protracted meeting in Keokuk, Iowa. During the eleven years of my pastorate there, he came to my aid twice. In each one of the efforts, there were quite a number of additions to the church. When the series of meetings closed and many new names were enrolled, the church was in every way in harmony and ready for a steady move forward, hoping, praying and working for greater triumphs. There were no sores to heal and no false teachings to uproot.

In my experience as a pastor for about forty-six years, I have had many good men to help in meetings. In only one instance did I have, as helper, a man who tried to create division. Among all these good and useful men, who labored with me in my own field, no one ever did better work for the Lord and His people than Dr. Yeaman. In the homes of the people, in the inquiry meetings, in the meetings for prayer, and in the pulpit, he was the same great-hearted, brainy Christian gentleman that made him the favorite among those who really knew him, and were blessed with sufficient talent and culture to appreciate a great and good man. There were those, who, because of his striking personality, and

his courtly manners, thought him haughty, and therefore never came near enough to him to know well his real character. They were content with reading their own thoughts into their estimate of him and therefore stood aloof, and thereby missed the opportunity of a lifetime to know well one of the Lord's true noblemen.

Not long after his retirement from the secretaryship of state missions he wrote me: "I have led a quiet life since the Moberly meeting. As a compensation I have gained some flesh and have done a 'right smart' of reading. Indeed, I have done more studying in the last three months than in the last three years preceding. I cannot tell you what a delight I have found in books. My library is a treasure. I almost regret the eight years divorcement from books. But perhaps it is the novelty that gives the relish." The last sentence shows how easily he glided from a statement of facts into the humorous.

I am tempted to insert a letter he wrote me, playfully urging my attendance upon the General Association at Carthage. An appreciation of the humor of the letter requires the following explanation:

In the summer of 1871, a number of us made our first trip to the Rocky mountains. Nine of the party hired ponies at Central City, and rode over the "Water-shed" or "Continental Divide" and camped for a week in Middle Park, where we drank from streams that flow into the Pacific ocean.

We had, as a very important factor of our outfit, a donkey as the bearer of our tent and other necessary accessories for camping. This animal, because of his apparent great age, was named by the ladies of the party, Methuselah. He was very patient, but not in anywise inclined to be in a hurry. It was soon seen that he must have a driver.

Some few months before this trip, William Jewell College had conferred upon Mr. Yeaman the title of Doctor of Divinity. As we were a jolly crew, and each one sought opportunities to say some foolish thing of the other, it was decided that D. D. in his case meant Donkey Driver, for he had shown more tact in managing Methuselah than any other member of the party.

From that time onward when there were any members of that party together and in playful mood, as we were sure to be, the title was referred to as having its camp-interpreted signification. When upon almost the same day, Baylor University of Texas, and William Jewell College conferred upon the writer the same degree, it was made the occasion, when the campers met, to renew the interpretation, only to double its significance. With this explanation, the readers will understand the playfulness of the following letter:

“Columbia, Mo., October 6, 1885.

“Rev. J. C. Maple, D. D., D. D., of the city of Marshall, in the county of Saline, and commonwealth of Missouri, is hereby warned, and forewarned, that, on Tuesday the 20th day of October,

in the city of Carthage, and county of Jasper, in the commonwealth aforesaid, at the hour of two of the clock in the P. M. of the day aforesaid, the State Missionary Board of the Missouri Baptist General Association, whereof, the said J. C. Maple, double d. d., is a member and president, will meet at the house of worship of the congregation of the Ancient Faith, in regular quarter-session, and he, the member and president aforesaid, is expected to appear, *in propria persona*, clothed in the dignity of his office; and full of forbearance to the weak; whereof if the said double d. d. doth fail, he shall be held personally responsible for the deep regrets of his compeers and the especial sorrow of the Pope."

CHAPTER X.

DR. YEAMAN AS A PRESIDING OFFICER.

AT the meeting of the General Association in Lexington in 1887, Dr. Yeaman was elected moderator. This office he held by the yearly votes of the assembled hosts of Missouri Baptists for twenty consecutive years. The good people soon learned that in his election one of the princely presiding officers of our great country had been discovered.

We often had in attendance at our meetings men from every part of our land, who had been accustomed to witness the rulings of presidents in all kinds of assemblies where men hold the gavel. It was the universal decision of men of the widest experience, that the Missouri Baptists had one of the ablest, wisest and most courteous presidents the country affords.

That he always pleased all men is by no means asserted. When there were persons in the assembly, who wished to speak anyway, whether orderly or not, he knew his duty and would without shirking responsibility, enforce parliamentary law. He knew too well the rights of the men on the floor, and the privileges of the one in the chair, to hesitate when a firm decision was necessary. His rul-

ings were so well supported by the laws governing such cases, that I do not now remember a single case, in the twenty years of his incumbency, in which the house decided against him on an appeal. He was never confused, and never failed to treat every man who claimed the floor in a most courteous manner.

He did once make a verbal slip that greatly amused his friends, and over which he himself had to laugh when he learned what he had done. Some very important report was before the house for discussion. After amendments had been suggested, some one proposed an "addendum." A motion was duly made and seconded for the adoption of this addition to the report already amended. The president was trying to hold the disputants to the consideration of the points involved in the addendum. Some of the speakers had branched off into a discussion of the whole report, and questions of order had been raised and decided.

With his mind fixed upon the thought that the discussion should be confined to the one subject, until it was adopted or rejected, he had insisted that the speakers should not, at that time, discuss the whole subject. At this juncture Dr. Moscrip gained the floor, and in recognizing the speaker, the chairman said, "Dr. Postscript will now speak to the addendum." The audience, to the embarrassment of the speaker and the president, was seized with a veritable spasm of uncontrollable laughter.

The moderator, who had no knowledge of the

cause of the merriment, called for order, but this only amused the people the more, when they discovered that he did not know what he had said. When quiet was restored he appealed privately to a layman, for an explanation, when he learned of the "*lapsus linguae*" that had so amused the audience.

During the whole period of his services as secretary of state missions, he was also the presiding officer at all our state conventions. The opposition to him, and to the work to which he was devoting his whole time and energy, was such that almost any other man would have used his authority to deny the floor to those who had so bitterly assailed him. But there never came from the chair a word or a ruling that intimated a denial or restraint of the right of free speech. And thankful are we all that the good Lord had provided that there were always present those who refuted any charge and made clear the fact that there was neither truth nor justice in the accusations made by envious disintegrators.

CHAPTER XI.

DR. YEAMAN AS COLLEGE PRESIDENT.

AFTER spending a few years in quiet study, in evangelistic work, in dedicating new meeting-houses, and in preparing and delivering addresses upon many and greatly varied public occasions, Dr. Yeaman was solicited to take the presidency of Grand River College located at Galatin, Missouri. At first he refused to even consider the proposition. Then a committee of the most prominent citizens of Daviess county went to Columbia and earnestly solicited him to take the work. They assured him that he would have the co-operation of the moneyed men and leading citizens in all the northwest portion of the state, and that he would be able in a short time to raise endowment sufficient to place the college upon a permanent basis. He felt that he was not as useful in forwarding the kingdom of the Lord Jesus as he desired to be and if he could place this school upon a sure foundation, he would thereby accomplish his last and, he hoped, his best work for the cause of the blessed Redeemer. He therefore yielded to their pleadings and began the work.

When the college was in session he lectured to the students upon psychology, evidences of Chris-

tianity, economics, and such other branches of study as are usually pursued in the senior year in our colleges. The students heard him with both pleasure and profit. Men of thought and culture who occasionally heard his lectures were impressed that a professorship in some well endowed college or university, where students are taught chiefly by lectures, would have been filled by Dr. Yeaman with credit to any institution. His aim was to stir up his pupils to vigorous thought and induce them to make thorough investigation of all subjects and become independent thinkers. It was a delight to see how the students admired their teacher.

His great purpose, however, was to enlarge the endowment, and thus expand the scope of the work.

In October, 1894, he wrote me: "The days of struggle for the college have not ended, nor is its future beyond peradventure, but the clouds are breaking away and prosperity seems to be dawning. My aim is to make it a thorough academical institution, and decidedly Christian. This it already is. I want to leave it a monumental witness for Christ."

At the time of writing the above, he was just recovering from a severe, though not dangerous, injury from a fall at Darlington, Missouri. He was making a canvass of the territory tributary to Grand River College, and had received such encouragement in subscriptions to the endowment fund that he was full of hope that he would be

successful in making the school a permanent and useful institution for higher education.

In writing to me, urging that I should preach the baccalaureate sermon for him, in May, 1895, he said: "It is true I have not long to stay anywhere on earth, but I want to put the remnant left me into the best work I can do for the Master. Pray for me that I may have the leading of the Holy Spirit."

It was upon the occasion of my visit with him at Gallatin, when I preached the baccalaureate sermon for him, that I saw the beautiful devotion of the student body to the president they so tenderly loved.

Just preceding the time of this visit, we met at Clinton, Missouri. He had, a few days before, addressed the faculty and students of Southwest Baptist College at Bolivar. From there he came to Clinton and delivered a literary address to the teachers, students and citizens of that city. The following day we went to Chillicothe, Missouri, where, in the evening, he addressed the high school graduates. On the following morning we went to Gallatin, where, on Monday he delivered a powerful address for the Gladstonian Literary Society, in which he gave such a sketch of the great English statesman, for whom the society was named, as he, only, could prepare. I am profoundly sorry that the manuscript of this address could not be found, and therefore, is not included in the collection of his writings.

Thus it will be seen that in less than two weeks

time, he had, at widely separated places, made four special addresses, each of which involved great labor in preparation, besides the exertion of going from place to place.

In March, 1896, he wrote me that he was just recovering from an attack of nervous prostration. He says: "I was taken on the 22nd of February with an attack of nervous prostration, not so extreme a case as the one during which you visited me years ago, but of much longer duration and now of much slower recovery. This condition, I suppose, I should expect from accumulated years. I am rejoiced to learn of your blessed series of meetings. God has made you a blessing to the church at Keokuk, and I am glad of it. After a while you and I will be too old for active work, and only a little while and our work will be done. Indeed, I sometimes feel that my days of work are not many more. My condition of health is, to me, more ominous than my physicians have yet realized, or, at least, more so than they have intimated to me. But one should not be distressed because of life-conditions, or the approach of death. We cannot solve the mysteries of our being, nor the significance of death. The only solace is in faith. This act of the soul carries us beyond the demonstrable, and makes real the unknown and the unseen. If knowledge were the ground and limit of our hope, we should be in darkest darkness."

On the margin of the letter just quoted he wrote, "You had better begin to gather up the little scraps of material for that biography. You

are likely to survive your unworthy brother, Pope." This statement alludes to a promise he had exacted from me, years before this, that if I survived him I would write a sketch of his life, he agreeing to do the same for me if he should be the survivor. Unfortunately "little scraps" represent the material he left so far as any record of his work is concerned. But the work he did and failed to record will ever remain proof of his great ability and consecrated devotion to the Master's cause.

About the time Dr. Yeaman began the work at Gallatin, or shortly after, there came upon our country a financial crisis that frightened the moneyed powers. The great centers of finance began, with consternation, to hoard every available dollar, and those who were not safely shielded were crushed, and many who were before considered rich came out penniless. There were some who had assured the president of Grand River College of substantial aid, who were afraid to keep their promises, while others, no doubt, made this an excuse for not contributing.

Be the cause what it may, after four years of wearing toil and harassing trials, he left Gallatin with heavy financial losses to himself and no great success, in money-power, to the school. Yet upon the life forces of some of the young men and women who were his pupils, his influence, for good, will go on blessing the world, making it both wiser and better for all the coming centuries. He began his work at Gallatin in the fall of 1893 and

retired at the close of the session in the spring of 1897, giving four years of hard labor and anxious solicitude to that institution.

CHAPTER XII.

HISTORY OF THE GENERAL ASSOCIATION.

IT was the good fortune of the writer of this sketch to obtain the minutes of the General Association, from the year 1844 until he became a member of that body and to have carefully preserved every copy.

The earliest records that came into his hands were given by Mrs. Samuel C. Major, of Fayette, Missouri. This woman of the Christly spirit in carefully preserving these printed records, was like Mary in anointing the body of the Savior, doing a greater service than she ever imagined. She made possible a most important part of that valuable history prepared by Dr. Yeaman.

The bound volumes of the minutes from 1844 onward were loaned to the author of the history and from them he gathered the facts that are by him placed in permanent form. Without these copies of the minutes many of the facts would have been forever lost. In the course of our correspondence and in personal interviews it was learned that the history had been written.

In April, 1898, in a private letter to me, in answer to some inquiries about the history, he said: "As to the history, I cannot speak definitely of

the prospect for its publication. I have an original or first draft, of material enough for a book of about three hundred and fifty pages. But I do not feel able to assume the expense of book-making; and you know that publishers are not inclined to invest in works of local interest. The work that I have done may never pass beyond the manuscript form; nevertheless, I am repaid for my labor in the pleasure I derived from the research and the elaboration. Perhaps in the remote future the manuscript may be of service in some way." From such statements as those in this letter some of us knew that unless some measures were adopted to enforce publication of the work, it would in all probability, never see the light.

I had evolved in my own mind a plan, by which it seemed possible the means could be provided to publish the history. At the meeting of the General Association in Kirksville, in 1898, in consultation with Dr. J. T. M. Johnston and others, we decided to make the effort. We found a most ready and cheerful response from many brethren, both ministers and laymen, who would agree to pay in advance for from forty copies down to a much smaller number. When by private solicitation we had subscribers enough to make success a certainty, we introduced, publicly, a proposition, that the association call for the issue of the book. Every man and woman there was enthusiastic over the prospect of the publication of such a volume. When the matter was so far advanced that there would be no doubt of its success, I con-

ferred with the author and learned his wishes. He desired that a committee of publication should be appointed, and at his request the moderator appointed W. F. Elliot of Moberly, J. T. M. Johnston, D. D., of St. Louis, and the writer. When the committee met we appointed W. F. Elliot, chairman, and placed in his hands the whole management. That he did the work well the results prove. The other two members of the committee reported to the body which assigned the work to them, the next year at Joplin, that Elliot did all the work and deserved the credit.

After Dr. Yeaman returned home from Kirksville he began at once the revision of the manuscript. Not long after his return home, he wrote: "For a month I have done scarcely anything but work on the revision of the manuscript history. I am now ready for the press; that is, I am so far ahead that I can easily keep far in advance of the printers with copy. I am glad I undertook the work of revision. Indeed, it has been a rewriting. I should have been very greatly dissatisfied if I had permitted the first draft to appear in book form. And now I can but wish I could write it out once more."

After the decision had been reached that the history would be published, he asked me to write an introduction. I told him I would do so, but that when I had written what seemed to me to be suitable, I would send the manuscript to him and he must mercilessly criticise it and return to me for a rewriting.

Some days after I sent the manuscript to him, I wrote, asking about his criticisms. His answer was, "The introduction is all right. I had already handed it to the printers when your letter came. I put your name at the top which I think is more appropriate than at the bottom."

After the book came into my possession, I wrote him how highly I esteemed the work and that as a contribution to Christian literature it would assuredly hold a permanent place. I thought then, and still think, that in years to come, this work will be regarded as invaluable, by the new generation of Baptists who will then labor for the continued prosperity of our beloved denomination. At this time he wrote to me: "I am more pleased than I can tell you that you approve the book. I guess it would never have seen the light, had not you attended the accouchement."

CHAPTER XIII.

HIS LAST PASTORATE AND LATER YEARS.

TO leave out the mention of Walnut Grove as one of the fields of the good Doctor's work would be a palpable injustice to a good people and a slight that the pastor himself would never have permitted. His work here began immediately upon his location upon the farm near Columbia, and continued with one intermission until near the end of his life. He was very much devoted to this people.

Upon one occasion when the weather was very cold, he made the long drive from his home, to find upon his arrival at the church house that he was the only one present. The janitor, who lived near the church, had started the fires and then gone home. He remained at the place of worship until he had warmed himself, and then went to the home of some good friend and spent the night. If the walls could have repeated the prayers of that lonely hour, the people would have known how his great soul longed for their spiritual enlargement.

Such was his fidelity that the weather never kept him from an appointment, though he had begun to feel the weight of years.

In the fall of 1903 I was with him for nearly two weeks, conducting daily meetings at Walnut Grove church. He preached one evening upon Faith. His text was, "Dost thou believe on the Son of God?" It was one of the most perfect expositions of that "Faith without which it is impossible to please God," that I ever heard from any gospel preacher. He did not have quite the fervor in delivery that he had in earlier days, but he did have the fervor of a heart long tried in the furnace of affliction. He did not love to speak of himself, but he did love to set before his hearers the Christ "who died for us and rose again for our justification."

Soon after this series of meetings he asked the church to release him from the pastorate. He told them that he would continue to supply for them, when his strength would permit, until they could secure a pastor, but that he could no longer endure the exposure of the long drives in bad weather. This was but a few months before his death.

When he had been called to the rest prepared for the faithful servants of the Lord, the church gave expression to their love for him. I will here insert the resolutions adopted by the Walnut Grove church, because I know they are words that came from the hearts of that people:

"DR. W. POPE YEAMAN.

"Whereas, Death has once more visited our church-home, and taken from the cares and bur-

dens of this life to the joys and awards of heaven—taken in the very midst of his usefulness this man of God—our pastor, Dr. W. Pope Yeaman, be it

“Resolved, that in deep sadness and profound sorrow, we humbly bow to the will of our Heavenly Father, for we know that God is good. More than twenty years, this grand, noble, gifted minister of the gospel, has devoted his time and talents to this church, ever showing in his entire walk, and life’s work, that dignity, that energy, that intellect, that inspiration, that true, living Christianity, the impress of which will be felt for years—aye forever.

“Resolved, that in the death of this Christ-like man, our church has suffered a great, an irreparable loss, and sadly will he be missed. We echo the sentiments of the entire community, as well as those of the church, when we say, all are better for having listened to his teachings, for having known him, and for having been so long privileged to associate with such a zealous and faithful Christian character. Dr. Yeaman was God’s servant; God’s instrument for all His appointed work; God’s agent in unfolding to men the teachings of the Bible, and with all, a man so full of holy love that it ran over in sacrificing service. Walnut Grove has lost the most ardent supporter of all her well being and interest.

“Resolved, that we tender our sincere and loving sympathy to the bereaved and sorrowing family and friends, and pray that great grace may be

upon them in this affliction and that God's blessings may be with them.

"Resolved, that a copy of these resolutions be spread upon our records; a copy sent to each member of his family, and that the Central Baptist, the Columbia Herald, and the Rochepoort Democrat be requested to publish them.

"W. F. Angell

"M. W. Sampson

"J. S. Denham."

Besides his work with the church of his earlier and later love, he continued not unfrequently to respond to calls for special addresses. He was called upon special occasions, in St. Louis, in Columbia and many other places, wherever, in fact, his services could be secured. At missionary conferences, at theological institutes, at district associations, and before school graduates, his speeches were regarded, still as possessed of great power, while the spirit and language became really sweetened as if by a breath from Heaven.

He never paraded his piety. The use of the personal pronoun was avoided as much as clearness and strength of the presentation of great truths would permit. He was yet growing in the very majesty of that gigantic intellect that had no superior anywhere, and was seldom even approached in the readiness with which he unfolded to human minds the depths of inspiration. In his addresses upon secular or educational topics, when he must allude to religious principles, it was al-

ways done with such skill and strength that he thereby bound with golden threads the temporal and spiritual. It seemed to those of us who were most familiar with him, and had the pleasure of hearing him on these varied occasions, that intellectually, he grew to the very end of his life; while his spiritual perceptions and his grasp of the profounder depths of Divine truth certainly enlarged with each passing year.

He continued his researches into the various books of the New Testament. I am permitted to make the following quotation from a letter he wrote to Dr. W. J. Patrick, dated December 14, 1903. This was only a few days over two months before his death:

"I am trying to make a close study of Paul's letter to the Galatians. I am almost inclined to say as Luther did, 'This is my book. I have espoused Galatians as my wife,' or words to that effect. I am trying to see if a systematic compendium of the whole gospel can be wrought out of this short epistle.

"Yes, we are growing old they say. I am old. I often regret the imperfections of my work in the past, and long to do better in the future, but it seems that age and a combination of circumstances are holding me back. As I retrospect my ministry, one particular character of testimony gives me some comfort; the kind of testimony from preachers like you, that I have been a benefit to them. The somewhat frequent kindred expressions from different preachers are like the few

stars that sometimes shine forth from a beclouded night."

It ought not to be passed by in silence that his residence near Columbia brought him in contact with the faculty and curators of the State University and also with Stephens College. He served on the boards of control of both these institutions, and as in every other position was regarded as leader and was president of both boards. Men of intelligence could not fail to discover his large ability and therefore sought for his advice.

Sometimes he prepared the report, made annually, by the trustees of Stephens College to the General Association and then in his own inimitable way presented the claims of the college upon the people of the entire state.

He presided at the meetings of the Board of Curators of the University and sometimes made addresses to the faculty and students.

His remarkable ability as an orator was such, that he could not remain in quiet however diligently he might seek to conceal himself in the retirement of his rural life. He could not be selfish and was therefore never self-indulgent. When these calls for public services came, he always proved himself the man for the occasion and his friends were proud of his success.

While seated in the Baptist church in Columbia, upon a Sabbath day, he saw Hon. J. L. Stephens walk down the aisle and take his accustomed seat. Dr. Yeaman knew that this venerable man was about to arrive at his eighty-second birthday.

He thought while the aged servant of God was yet alive he would say what, if he survived him, he would want to say after his decease. He therefore wrote, and sent to Mr. Stephens the following paper which deserves preservation in this volume:

“Hon. James L. Stephens, Columbia, Mo.

“Dear Sir and Brother: As I looked upon you, last Sabbath, as you moved down the aisle of your church to your accustomed seat, some personal reflections engaged my mind.

“The first was: Your natal day draws nigh. More than a decade of years over the three score and ten limit! And yet, what remarkable vigor of body and mind! A generous Providence! The ‘Grand Old Man,’ who so often gave luster to the British Premiership has seen but six years more of life’s enigmas than have you. The present indications are that you—in the flesh—shall see the close of this century so impleated with wondrous events in the march of progress, and also, the dawning of the next to be even more remarkable than the present.

“You have not been a merely nominal factor in the progressive forces of the dying century. He who builds next his own door contributes to the universal social fabric. Your life-long contribution to business enterprise, your unflagging interest in the cause of Christ—that power that lifts the man and society above the incubus of sin; your honorable career in statesmanship, and your self-sacrificing devotion to education, have all entered

into the forces that have combined to make the home of your choice a more than ordinary element in the progress of a great state.

"God has favored you, and you have been a faithful servant. 'The sweet by and by' already casts its dawning gilding upon your path, foretelling the King's welcome 'Well done good and faithful servant.'

"For more than a quarter of a century your personality has entered into my feeble efforts to study man; and it is without the least inclination to flattery that I write these lines, suggested by this, to you, a natal day, but because I felt that a testimonial, from even an humble and obscure source, to the living is better than a posthumous eulogy or an epitaph.

"Believing, as I do, that the spirits of the departed take an interest in the affairs of the world they leave behind, I think of you looking from the dignities of the many mansions, upon the struggles and triumphs of the kingdom of Christ on the earth; and upon the local church long the object of your loving solicitude and upon the expanding proportions and widening influence of the College that justly bears your name. May we not safely infer as much from the assurances that, 'The works of those who die in the Lord, do follow them, and that departed worthies are a great cloud of witnesses encompassing those who struggle below.'

"You have much to cheer you in a long and useful pilgrimage, and now much to comfort you in

a ripe and honorable age. I rejoice that you are cheerful.

"If there be aught in these hasty lines at all offensive please lay it all at the door of the weakness of a

"BROTHER."

CHAPTER XIV.

WAS DR. YEAMAN APPRECIATED?

IT HAS sometimes been said that the Baptists of Missouri did not appreciate this great and good man. It has been shown, plainly enough, in this imperfect sketch of his work, that the very fact that he was held in such high esteem by the great majority of our people was the cause of the enmity of a few unfortunate souls. Patrick Henry once wrote to George Washington, when the Father of his Country was assailed by those who were jealous of him: "The most exalted merit has ever been seen to attract envy." That Missouri Baptists did appreciate Dr. Yeaman, was shown in the unanimity with which, by their votes, they chose him as their presiding officer for twenty consecutive years.

Again, when the writer, after an absence from the state of eleven years, became again a member of our state convention and informed the brethren that their long-time leader and model moderator had written a history of the General Association, but needed the money for its publication, there was a spontaneous rising and with but little exertion, almost double the sum needed for the first edition of the book was provided. The fact that he had collected, arranged, and written in

due form, such a work was all that his people needed to know in order that all necessary funds should be placed in the hands of the committee on publication. I doubt if any Christian denomination can bring forward a case where greater honor and higher appreciation has been shown a minister of the gospel.

That this high appreciation of him did not come at the end of his usefulness, but had been of long duration, is shown by another and much earlier incident. At the meeting of the General Association in St. Louis, in 1881, when Dr. Lof-ton was pastor, the ministers of our faith decided to give the moderator a testimonial of their regard. The presentation address upon that occasion was so heartily endorsed by the ministers present, that I will give a copy of it:

"It has been made my duty, brother moderator, to address to you a few words, on behalf of the Baptists ministers of the State of Missouri.

"You have, since the beginning of your residence in this state, held various positions of prominence among us. You were for years the pastor of the church with which we hold our present anniversary. You have been the editor of our denominational paper. You filled the office of chancellor of our college. For three years you have been the corresponding secretary and general missionary of this body. And now for the fifth time you have occupied the chair as our presiding officer. We know that each one of these positions has involved great labor. This you have per-

formed cheerfully, faithfully, and to the satisfaction of your brethren. Believing it to be due to you, and justly merited from us, the ministers of Missouri have decided to give you some token of their appreciation of your services, and to make thereby some expression of their esteem for you. We design this token to have a two-fold significance:

“1. We purpose by this to express to you, sir, our sincere regard and our love for you personally. You have been with us in our labors. You have stood shoulder to shoulder with us for years in the conflict against the powers of evil. You have been to us a leader and in many respects a champion. The burden, the toil, the grief, the persecution have to a great extent fallen upon you. In all these contests we have found our hearts clinging closer and closer to you and our prayers have ever gone to our Common Father for strength to be given you according to your labors.

“2. We have not only learned to love you, but we have felt that your great abilities have been invaluable to us. We feel that you have accomplished that which no other man among us could have accomplished. As a token, therefore, of our love for you personally, and of the high value we place upon your labors for the cause of the Christ, we present to you this cane. There is a little ‘close Communion’ in this matter. None but ministers have been allowed to contribute towards its purchase. And though we procured the very best that could be obtained in this city (St. Louis),

yet we had readily given to us more than was needed, and have turned over the surplus to state missions.

"We know, my dear brother, that as the years of life pass by there will come a time when strength will fail and the strong form totter. We would have you feel when these years shall come, that whatever changes time may produce in the bodies of men, Christian love is undying. It is a plant of Heavenly origin and will grow and bloom and bear fruit in the eternal world. While, then, our souls are knit together here in Christian love and labor, we know that in the better land, we will be united forever.

"Leaning, then, upon the strong staff of the Redeemer's love, we bid you go forward in your work, assured of the love of your brethren and comforted by the fact that we do appreciate your toils."

The inscription upon the cane reads: "W. Pope Yeaman, D. D. Presented by the Baptist ministers of Missouri—A token of their love for him and in appreciation of his services to the denomination. October 25th, 1881."

CHAPTER XV.

DR. YEAMAN'S LAST SERMON AND DEATH.

HE WAS called to Glasgow Missouri, to conduct the funeral services over the remains of Mrs. E. B. Southworth, who was, at the time of her demise, almost ninety years old.

On Monday, February 15, 1904, he complied with the request of the family of this noble woman, and conducted the services. From the Glasgow Missourian, the leading newspaper of that city, I will here make the following quotation:

"At 2:30 p. m. Monday the Baptist church was filled with friends and acquaintances gathered to listen to a funeral address to be delivered by Dr. W. Pope Yeaman, once her pastor, and for many years her warm personal friend. After scriptural reading, prayer and beautifully rendered and appropriated music by the choir, Dr. Yeaman delivered the following eloquent address. Dr. Yeaman read a part of the 4th and part of the 5th chapters of II Corinthians, and said in part:

"Occasions like the present afford favorable opportunity for the study of character. And after all, the chief factor in the forces that mold and direct human life, both individual and general,

is personal character. Perhaps we can look more intelligently and discriminately into our own characters, by the careful review of those characters that have impressed themselves upon the known conditions of life as we see it around us and about us. It behooves us, for our own good and the good of others to draw lessons of wisdom and power from every source.

"There is perhaps no name so thoroughly interwoven, traditionally and historically with the name of this goodly town, as the name borne by the venerable woman whose obsequies we observe this sad and thoughtful hour. As I review the history of this locality I think of names representing men and women of good social and religious worth and secular enterprise which are inseparable from the growth and prosperity and influence of this community. But I think of none which is more synonymous with the name Glasgow than the name Southworth. Though our departed mother in Israel has long been a widow, yet her mind and her counsel and her fortune have been willing contributors to the civic and educational and religious progress of the community.

"It seems eminently proper in this connection to remind ourselves of an honorable social force, too greatly ignored in the history and literature of our country—I mean pioneer women. Wonderful as is the progress of the great West, and especially of our own great state, since the wilderness was invaded by vigorous and purposeful pioneers, that progress in fact may be traced to

the influence of heroic women, mothers and wives whose intuitive home impulse gave shape to rugged enterprise. Whence our golden harvests, and garnered treasures of the field? Whence our comfortable and sometimes palatial homes; our lawns and flower gardens? Our churches and our schools—all the essential marks of true civilization, but for the influence of home? And what of home without woman? All efforts at the improvement of a country must be futile but for the true heroism of pioneer women. While we write our histories and build our monuments to statesmen and inventors let us not forget to rear in our hearts monuments to the noble men and women who gave heart and refinement of thought and sentiment to the man who felled the forest and reared its primitive cabins.

“Early in the history of Glasgow our departed friend came as a bride to this picturesque region. She came from the fairest section of the most attractive and productive region of our empire nation. She came from a home of opulence, luxury and refinement. Why did she come to this undeveloped region and cast her lot among strangers? Was she weary of the charms of her beautiful Kentucky home? No! No! Next to the love of God, the love of a pure woman for the husband of her choice, is the mightiest impulse in the realm of intelligence. The young husband, cultured and equipped for his profession, preferred to be the architect of his own fortune; an enterprising spirit impelled him westward. Often was

the young wife enticed to her old home by the affection and fortune of her father. Her heart yearned for its scenes and loved ones of her childhood days, but the counsel and desires of her husband were the law of her life and the man of her counsel. She became a part of the life and progress of her Western home. What changes have been wrought in the near three score years of her well spent life in this community! With every movement of progress her soul moved in approving sympathy, even at the sacrifice of physical comfort and social denial.

"What a pattern and exemplar for the women of to day! Her home, her family, her church, and the good of the people about her, was her world and her inspiration. The follies and heartless conventionalities of society had no charms nor temptations for her.

"The three sons who survive her entered into her life and around them she unfolded the affections of a mother's tender heart.

"The Doctor briefly expounded the Scriptures read by him, showing the immortality of the soul, and provision for suitable embodiment upon the dissolution of the earthly tabernacle."

He returned to his home on Tuesday the 16th of February, 1904, and the next Thursday perfected arrangements for a trip to St. Louis. He planned to leave home on Friday morning, but during the night was stricken with a fatal attack of heart failure, and passed away about three o'clock on the morning of the nineteenth.

Surprise has been expressed that he should have been thus suddenly called to the great reward. But it will be remembered that twice before this time, the writer had been called to his bedside and on both occasions his physicians had almost lost hope of recovery, because of faulty heart action.

His death was a translation. If he suffered, it was only for a few minutes. The last name upon his lips was that of his daughter, Mrs. Lizzie Van Dyne. He called her name, for she was by his side rendering every assistance that her loving heart could prompt and her willing hands could render.

He loved his children with a devotion that was full of fatherly care; and if he ever erred in his treatment of any member of his family, it was in over-indulgence and because of his heart and not his head.

As has been mentioned in the early part of this sketch, he married young—while yet he had not attained his majority. His wife was Miss Eliza Shackleford, born and brought up in the immediate neighborhood with her destined husband. She was a woman of fine presence and cheerful and happy disposition. Her husband's friends always found a cordial and cheery welcome at her home.

For more than half a century, husband and wife journeyed together toward that blessed home above. He gave his life to an earnest effort to persuade men and women to prepare for the full enjoyment of Heaven. He often said the purpose

of the gospel was not to furnish a possible way to escape endless torment. That the purpose of the God-man was to enable the saved to be fit for heaven, so that in the future they would be happy because they were a prepared people for a prepared home. All the good things that Dr. Yeaman was able to accomplish in the years of his public ministry, were made better by the companionship of his noble wife. The good Father gave them eight children, all of whom lived to be grown. One son, Dr. John Yeaman, and two daughters, Mrs. Popie White and Mrs. Sallie Rector, preceded their parents to the world beyond the grave.

Stephen Minor Yeaman lives upon a farm near Rocheport Missouri; Samuel C. Yeaman, holds an important position in the service of the railroads at Atlanta, Georgia; Mrs. A. S. Dodge, wife of one of the most prominent officials of the Frisco system of railroads, Mrs. Whitney Layton, whose husband is a successful manufacturer, and Mrs. Lizzie Yeaman Van Dyne all reside in St. Louis.

Just three weeks before the death of Dr. Yeaman his wife went to the great reward. Soon after her decease, he wrote me: "I cannot venture to unfold the sorrow and desolation of my heart. Such an effort would be but shallow mockery. My wife's last breath seemed to be the going of my own life. Not even her most intimate acquaintances knew her except my brothers and their children. She was a woman of rare intellectual

power—a soul all nobility. She had a discriminating judgment and a high practical sense of justice. Not a taint of selfishness in her nature. Her life was disinterested devotion to others. Darkness and desolation hover over my spirit. But it cannot be long till she will greet me in the ‘many mansions.’ ”

The eldest son told me that when his father looked upon her face for the last time, before the body was borne to the grave, he said: “Goodby, Eliza, I will soon join you in that better land.” And so it was. He had only to wait three short weeks until he saw her in the presence of that Divine Redeemer he so loved to present to the lost as the one only Savior. The funeral services were held in the Baptist church in Columbia, on Sunday afternoon, February 21st and were conducted at his request, by the writer assisted by Rev. Dr. M. L. Thomas, Rev. Dr. S. F. Taylor and Rev. Dr. G. W. Hatcher. The church was filled with the best people of Columbia, and every one felt a great personal loss had come upon the whole community.

CHAPTER XVI.

SOME CHARACTERISTICS OF DR. YEAMAN.

HAVING given this brief sketch of the work of my friend, I wish now to present some characteristics of the man.

1. SELF SURRENDER: He gave himself to the Lord Jesus. As a lawyer and a Christian layman he had gained a strong hold upon the confidence and the affections of his associates. He gave up his former church relation. His position as a layman in the Methodist Episcopal Church South was altogether pleasant, except that he discovered that his understanding of the teachings of the New Testament was not in harmony with the beliefs of that denomination. He became a Baptist because he had to do so or be dishonest with his own solemn convictions.

He gave up a very lucrative practice in the profession of law. He was made prominent in the political campaigns, local, state and national; was presidential elector on the Bell and Everett ticket, when these men were the nominees for President and Vice-President.

But for conscience sake he laid all this worldly prominence aside and took the oversight of two

churches; one of them in the small town of Nicholasville, and the other composed wholly of farmers and their families.

His position as a barrister was illustrated, when after many years in the ministry, he visited Greenville, Muhlenburgh county, Kentucky, where he had practiced law in his younger days. Rev. Dr. Coleman was pastor of the Baptist church in Greenville and Dr. Yeaman preached for him on Sunday. Monday morning, court being in session, the two ministers visited the courthouse. A few minutes after their entrance, the judge adjourned the court and called Dr. Yeaman to the stand, stating that there was in the courtroom a man, who was once a member of the bar and had with the older members practiced law in that county. But that he had abandoned the law and engaged in a "higher calling." He, therefore, knowing it would delight all the lawyers present, asked Rev. Dr. Yeaman to address the lawyers then assembled. It would be a great pleasure to us all if that speech could have been preserved and could be here inserted. For of all men whom I ever knew, Dr. Yeaman could, under such sudden and unexpected calls, make the most admirable addresses. That which would embarrass most men seemed to but nerve him and enable him to display the giant strength of his intellect. After his address there was given him such an ovation as seldom falls to the lot of any man.

2. HIS SINCERE PIETY: There were those who, because they were never brought into close con-

tact with Dr. Yeaman, thought him haughty and distant. But this is only one of the many instances in which people put their own thoughts into other people's words or actions, and then become displeased at their own thoughts.

On the 4th of April, 1903, he wrote to me in a private letter: "I spent the winter at home trying to formulate my views of Christology. I have written about 80,000 words in ten sectional topics, that seem to me to cover the whole redemptive and saving economy of the gospel. I do not mean that I have done the work perfectly, or even well, but I have systemized my own thoughts, and am no longer troubled by the 'scientific method' or the 'New Scholarship' or 'Advance Thought' or the 'Higher Criticism.' I have enjoyed my winter's work. Now if I felt as certain that I am Christ's as I am that Christ is the Savior, I should not allow anything to trouble me for the little remnant of my earthly pilgrimage." *

The most striking characteristic of Dr. Yeaman's piety was, as should be in every Christian, his faith in God. I will here quote his own words: "It is a historic fact of more than ordinary significance, that poverty, persecution and perplexities, have through the ages been impotent to quell the zeal or stay the hand of human love for the unseen Savior and King of kings. There is a mystic power in faith that ties the human to the divine, and brings the finite into forceful affinity

*The treatise here mentioned appears in this volume under the heading: "The God-Man."

to the infinite. There is scarcely a human enterprise in all the history of progress, that has withstood such reverses and hindrances as have been encountered and overcome by the faith of God's people in struggling for the triumphs of the Kingdom of Christ. History verifies the promise, 'Lo I am with you all the days.' Human infirmities constantly manifest themselves, in all that is human, and divine purposes committed to human instrumentalities are subject to the laws of human life, but beneath the elements of weakness there is a power that can give strength to babes and sucklings, and that makes the wrath of men to praise the God of the faithful. Man's work may be, yea is, imperfect, and failure often seems written upon his best endeavors, but the promise is that the Christ 'shall see the travail of his soul and shall be satisfied.' It is no doubt best for man that his efforts to serve Christ are made in weakness and that his burdens are borne in affliction, for thus he comes to know the worth of the work of redemption." (History General Association, page 303.)

It was only in private heart to heart talks, when there could be no possibility of any thought of boasting, that one could get from Dr. Yeaman the real expressions of his heart upon his personal relation to the Divine Savior. There was in him not a shadow of self-righteousness or self-sufficiency.

I well remember one night when we were in camp near one of the branches of South Platte river, high up among the foothills of the Rocky

Mountains. We were resting upon our Buffalo robes, protected from the chilly air by blankets, and the covering over us was the blue and starry heavens. The rapid and rushing waters, over and among the boulders, gave to us the music of the waters and the mountains. The winds were mournfully sighing among the pines, and we spoke of the wonderful harmonies of these varied sounds, and of God's own instruments of praise, and then soon were speaking of the revelation of God Himself in the person of Jesus of Nazareth. This led us to speak of that mysterious union of "God manifest in the flesh" with the believers, and then of the consciousness of the forgiving and saving grace of the Redeemer in the hearts of those who have "received Him." Then came to me with delight how he had more realization of the fact that "God's Spirit bears witness with our spirits" that we are His children, than anyone else that I had ever heard speak of this the most sacred theme that our hearts can feel or tongues attempt to express. The real sentiments of his deepest consciousness could find expression nowhere else so well as in the words of inspiration: "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse that I may win Christ, and be found in Him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness, which is of God through faith." (Philippians 3:8, 9.)

3. HE WAS ALWAYS FAITHFUL TO HIS FRIENDS: He never forsook a friend as long as there was evidence that he was honest and true. He could overlook faults and foibles, yet he could not look upon perfidy with any degree of allowance. If he could have encouraged any one in wrong doing, he could not have been possessed of the Spirit of the Divine Master, whom he loved and served.

Many years ago while yet living in his native state, he was asked to investigate charges of gross immorality against a brother in the ministry. He went to the meeting feeling assured that he would be able to vindicate the character of the accused, but when the evidence was heard he frankly told the man that his guilt was fully established, and that there was but one course to be pursued, and that was to depose him from the ministry, and recommend his exclusion from the church—and it was done.

He always put integrity to principle and fidelity to the truth above personal attachments. He was easily influenced by those whom he believed to be true friends. The confidence he reposed in those he believed to be true friends and in those who claimed to be his admirers, was sometimes abused by men. This was true more than once of some persons who used all their influence to induce him to consent to ask for political preferment.

4. HIS MARKED INDIVIDUALITY: He had a splendid physique and a striking bodily presence. To even a casual observer he was regarded as a fine

specimen of manhood and recognized as a man of more than ordinary ability. To strangers his peculiar walk sometimes suggested egotism. But his mother—a woman of very distinguished mental and social qualities—once said to me that the first step he ever took in learning to walk he had that “peculiar strut.” He inherited a sway of the body from his father that was as natural to him as it was to breathe, and he was as wholly unconscious of the one as the other.

It was upon the platform or in the pulpit that Dr. Yeaman stood forth as a giant among men. He was both by nature and by training an orator of the highest grade. He could and did clothe his thoughts in the choicest English, and could and did so present those thoughts as to take hold upon the minds and hearts of those who heard. He was blessed with a superior voice of great volume and sweetness. When he became aroused to put forth his whole strength, there was a blending of voice and gesture that made him almost a perfect manifestation of true American oratory. Thoughtful men and women who heard him, soon felt that a man, marvelously endowed of God, as one of the world’s great teachers, was addressing them.

5. HE WAS A STATESMAN AND A PHILOSOPHER: Dr. Yeaman never lost interest in the affairs of government. His early campaigns in which he was an earnest advocate of the principles enunciated by Henry Clay and supported by the Whig Party, gave him a taste for political life and even a fondness for that kind of oratory that is

nourished by addressing crowds of men who collect to listen to political speeches.

When the party of his first love ceased to exist, he found more in the Democratic party than any other, which he could endorse. But it left him more a student of the principles of government than a partisan.

He was always well informed as to the affairs of state. Upon the most thorough and scientific principles of our complicated system of government, he was as well informed as almost any of the great publicists who have gained world-wide reputation for great learning and wisdom in the history of the United States. In the realm of human thought, the very deepest problem seemed to dissolve into their constituent parts in the crucible of his great brain.

His youngest brother, Judge Caldwell Yeaman of Denver, Colorado, told me that he once had an appointment to address a large convention of lawyers upon some intricate subject. In passing through Missouri he called upon his brother, Pope, and asked for points upon the theme assigned him. The preacher brother dropped his head and began to think. The younger brother said, "It seemed to me I could almost hear his brain tick." After a time, the thoughtful man raised his head and then laid before his attentive auditor an analysis of the whole subject with its bearings upon other topics, that both amazed and delighted the seacher for wisdom. The suggestions were adopted and the address was pronounced a masterful

presentation of the subject under discussion.

It seemed easy and natural for him to dissolve and set in order again the most hidden processes of the human mind. He could analyze and synthesize with the utmost ease, and came as near making abstruse problems appear simple as any one of our great thinkers.

6. MOST OF ALL HE WAS A GOSPEL PREACHER: He loved the old gospel of the Son of God. He delighted at times to quote the words of the Holy Spirit, "The glorious gospel of the blessed God." (I Timothy 1:11.)

He believed in thorough preparation for the pulpit. He had, of course, his own method of preparation. I once asked him, just before he was to preach at one of our state conventions, what he was going to preach about. His answer was: "I am not going to preach at all. I am just going to take a text and make a speech on it." But this was not his habit. He had a well arranged line of thought fixed in his mind, with proof texts, memorized, and then poured forth the truths in his own forceful and eloquent manner.

I observed that when he spoke of sermons that he heard or read, those which brought out the meaning of what was written for our instruction, or which unfolded the relation of the Divine Christ to the saved sinner, or opened up to our minds most clearly how Jesus came to save the lost, thrilled him through and through and he would dwell upon such thoughts as the very food of the hungry soul.

The first work wrought in one who had been made a "new creature in Christ Jesus," was to him the ennobling of the life lived in the body. If one had become Christ's he must be lifted out of mere living in and for this present world. We must have "Christ in us the hope of Glory," if we are to honor him. His preaching along lines, here only hinted at, had a most salutary influence on the whole ministry in our state.

He was undoubtedly right when he said to one brother, whose only test of fellowship with Christ was to shed tears, that "shedding dollars for the cause of Christ was a far better proof that the soul had been created anew in Christ Jesus, than the mere shedding of tears."

He was loved most and will be remembered longest, because he did with great power preach the gospel of the Lord Jesus Christ.

We all, who were associated in the ministry with him, felt that he was by far the greatest preacher we had in the entire state. We knew too, that he was our truest and best friend. "He walked with God, and he is not, for God took him."

TRIBUTES.

FUNERAL SERVICES.

REVEREND M. L. THOMAS, D. D., pastor of the Baptist church in Columbia, delivered at 11 a. m. on Sunday morning February 21, 1904, a memorial sermon on Dr. Yeaman.

The regular funeral services were held in the same church at 2 o'clock in the afternoon.

Dr. Thomas said in his sermon:

"The words of David, concerning the death of Abner, set forth my thought of Dr. Yeaman: 'Know ye not that a prince and a great man is fallen in Israel?' Our brother was a prince and a great man in Israel.

"Dr. Yeaman was princely in appearance, bearing and spirit. As a boy, two men filled my eye and he was one of them. His imposing presence was knightly, courtly, kingly. God made him a prince among men.

"Dr. Yeaman was a great man in his personality. In face and physique he made one recall the words of Hamlet: 'What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in apprehension how like a god!'

"The princely Yeaman had wonderful thought power. When his mind led in the investigation of subjects, the wide fields of knowledge were lit up

with the blaze of learning. He was a rich, original, fearless thinker. He thought with might. On intricate matters of theory or practice more could be gained from him in a few minutes conversation than some men could or would give you in a lifetime. The sincere expression of his clear cogent thought, no doubt, sometimes cost him honors and influence. The robustness of his mental life was always exerted for the glory of God and the good of men. Dr. Yeaman was an answer to the poet's prayer:

"God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready
hands.

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking."

"This man, by thought and action, helped to clear the way for our day of spiritual and material prosperity in Missouri the state of his adoption.

"As a presiding officer our honored brother was unexcelled. For twenty years he presided over the meetings of the Missouri Baptist General Association. He did not govern or manipulate the associations, but he performed the duties of moderator with ability, fairness and dignity. No better parliamentarian ever came under my observation. Ambitious men might try to tangle him on parliamentary law, but I never saw his mind confused

in the least. Everybody felt free to take the floor, but nobody could waste the time of a deliberative body when he occupied the chair. Dr. Yeaman belonged to the school of great orators. When he spoke, thought marched, and logic, philosophy, theology, history and imagination caught fire. He was titanic in presence, in voice, in thought, and in fancy, gifted to the highest degree. Dr. W. J. Patrick said to me some days ago that Dr. Yeaman was the greatest orator in America. Another minister pronounced him the most talented of all the Missouri Baptists. The finest address I ever heard on state missions Dr. Yeaman delivered at Marshall during the semi-centennial meeting of the General Association.

"Thomas H. Benton and W. Pope Yeaman compelled the East to recognize the greatness and the evident wonderful destiny of Missouri. Dr. Yeaman's voice led Missouri Baptists out of a wilderness of denominational desolation. His wonderful and splendid oratory brought our people over a terrible crisis. The shafts of jealousy fell harmless at his feet while his eloquent words called his brethren to duty and to God. Bless the day when he came to dear Missouri.

"Let me say also that Dr. Yeaman was a great man in Israel. His piety was manly, unpretentious and courageous. He believed in the church and missions. Whether playful or prayful he was always potential. Such fortitude in affliction, and self-abnegation in disappointment, one seldom finds. His brethren honored him and he wore

those honors gracefully, gloriously. He was a most intelligent and genuine Christian.

"Three weeks ago I sat by his side. The companion of his heart and life had just passed away. He referred to her so lovingly, and said, 'I will soon go to meet the dear woman.' We conversed again just before the funeral exercises of Sister Yeaman. I never saw his manhood more colossal. His whole thought engaged itself to honor the departed one and to protect their grief-stricken children. He gave me an estimate of his wife and outlined his ideas, about funerals, and carried the oldtime dignity through the brief memorial exercises. At the close he was assisted to the casket, where with a cry of anguish he looked upon the face of his loved dead and said, 'Good by, Eliza.' A few days later I spent an hour in conversation with Dr. Yeaman at the family home. He talked of many matters of denominational history and interest. As we separated he requested that my remarks made at Mrs. Yeaman's funeral be furnished him as he was arranging to publish something to her memory. He said quietly, 'Send it as soon as you can for I may not live.' He then spoke of the hope that his son would soon be a Christian. And there I parted from the hero of boyhood, the inspiration of earliest pastoral labor, and fatherly friend of present plans and purposes in the Kingdom of God."

To introduce an outline of the funeral services, the following is taken from the Columbia Missouri Herald:

"The Reverend Dr. W. Pope Yeaman died at his home near Columbia Friday morning, February 19, 1904. Dr. Yeaman's death was entirely unexpected. He was making preparations to go to St. Louis preparatory to taking up his residence in that city. On retiring the night before he had put out the suit of clothes he expected to wear and had made all other preparations for leaving. During the night he was attacked with heart failure, brought on by congestion of the lungs and died about three o'clock.

"The funeral services were held in the Baptist church at 2:30 Sunday afternoon. The services were participated in by Dr. J. C. Maple, of Armstrong, who made the principal address. Dr. Maple was the lifelong friend of Dr. Yeaman and there had been an agreement between them of twenty-five years standing that the one who survived should conduct the funeral of the other. Pres. S. F. Taylor of Stephens College, Dr. G. W. Hatcher, of Columbia, and Rev. Dr. M. L. Thomas, the pastor, spoke briefly and assisted. The music was rendered by a quartette composed of Misses Sampson and Harl and Messrs. Stafford and Bates. Miss Campbell accompanied.

"The floral offerings were profuse and testified to the respect and love in which the deceased was held. The Walnut Grove Baptist church sent a beautiful cross and the Delmar Avenue Baptist church of St. Louis a wreath on which was inscribed 'To our first pastor.' Mr. and Mrs. I. O. Hockaday and the girls of Stephens College, each

sent a bunch of white roses. The members of the family sent floral pillows and Mr. and Mrs. E. W. Stephens a wreath.

"The active pall bearers were: F. D. Evans, G. W. Trimble, I. O. Hockaday, F. W. Smith, S. M. Shaw, G. B. Rollins. The honorary pall bearers were: Col. W. F. Switzler, Robt. H. Smith, J. S. Dorsey, Col. Eli Hodge, E. M. Thornton, Jas. D. Bowling, R. B. Price, Dr. B. A. Watson, J. C. Schwabe, G. W. Smith and H. Silver.

"Those in attendance from out the city were: Mr. and Mrs. A. S. Dodge and children, St. Louis; Mr. and Mrs. Whitney Layton, St. Louis; Mrs. Henry L. Hughes, St. Louis; S. C. Yeaman, Atlanta, Georgia; Mr. and Mrs. S. M. Yeaman and family, Rochepport, Missouri; Hon. Caldwell Yeaman, Denver, Colorado; Rev. Marion V. P. Yeaman, Ferguson, Missouri; James M. Yeaman, Henderson, Kentucky; Wallace Rector, Dallas, Texas; Mr. and Mrs. M. B. Yeaman, Fayette, Missouri."

FUNERAL SERMON.

Preached by J. C. Maple, D. D., in Baptist Church at Columbia, Missouri, February 21, 1904.

IT HAS now been some twenty-five years, since Dr. Yeaman and I entered into a covenant that which ever of us was called away first the other would conduct the funeral services.

With a warm, personal friendship, that began in Covington, Kentucky, in May, 1865, and has continued until now, with unbroken and ever strengthening bonds of brotherly love we have never released each other from that promise.

I am here to speak on this occasion, because of this covenant, though it is to me the saddest duty of my life. Why it is that my body is not in the casket and he in the pulpit to address the audience I cannot tell.

I am sure if he could have intimated to me what should be the theme of the sermon to-day, he would say: "Tell the people to believe in God—God as revealed in the person of the Lord Jesus Christ." I yield therefore to this impression that I am sure would have been his wish had he spoken, and take as my text these scriptures: "Have Faith in God." Mark 11:22. "Let not your heart be troubled, ye believe in God, believe also in Me."

John 14:1. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Psalms 27:13.

Those of us who have often heard Dr. Yeaman preach know that there was no one who ever occupied any Christian pulpit in our state that could present the great theme of "Faith in God" with such masterful clearness and power as he. The last sermon I ever heard him preach was upon the text, "Dost thou believe on the Son of God?" And if to-day we had that discourse and could hear him deliver it, we should all feel that there was no need of further utterance upon the subject.

The basis of all true religion is now and ever has been "Faith in God." The inspired remedy for all the varied troubles of human hearts, is found in the words of our Lord, "Believe in God." "Believe in Me." And when our strength seems to be all gone, and we are fainting in utter blindness and weakness, the words come from the land of Judea, out of the past, distant three thousand years, and we answer back yea, "I had fainted unless I had believed."

There is no other source of real comfort in our times of sorrow. This alone remains when other helps have all failed. It is upon this immovable basis of the unchangeable God, that all real strength of character is builded.

Combined human strength can do much. Even one great and good human life can elevate whole communities, and lift up a nation to nobler deeds. But the Divine is all pervading and never-varying

in goodness and power. The people that live most upon God, the God of the Bible, will show forth the best of humanity as well as the best of all that moves God-ward. Heavenly-mindedness is composed of love to the human race, and seeks to make this life one of goodness toward humanity as much as it does to fit the soul to dwell with God.

Faith in God is not self-confidence, but it "works by love," and moves toward the object of its trust and leaves behind the hinderances in thought and life of the individual, while it carries with it whole constellations of the shining stars of human excellences.

All the great characters of the Bible were built upon faith. From Abraham, who "believed God and it was counted unto him for righteousness," on through the centuries, until the Disciple whom Jesus loved is named, there is the same never-changing declaration; they had "Faith in God." Their hearts were not troubled. They fainted not, but went on to glory full of joy and hope. And it is this same truth that has made the church of God strong through all the ages. We are now in the very midst of the great battle between unbelief and faith.

While those who trust in God are penetrating to every corner of the earth with the message of life and light, and unbelief is flaunting its banner of darkness and doubt in our faces, the shout of victory is heard wherever the truth as it is in Jesus is preached and lived. I cannot pause to read the list of the heroes of faith in the eleventh chapter

of Hebrews nor to speak of their heroic deeds as they are there recorded by the pen of inspiration. And if the occasion would permit this, the day is too short to mention the great work of those who, in our day are doing no less, but rather more to complete the record of the mighty deeds of the faithful.

I cannot speak of my friend to-day. My heart is too full. I must be content to say with my pen, when in calm moments I can attempt to write what the greatness of his life deserves. But when Dr. Yeaman launched forth in this state to resuscitate the cause of state missions among his own people, the people he loved, and the people who loved and honored him—and seek the more to do so now that they feel their great loss—it was as much an act of “faith in God,” of confidence in the triumph of divine truth, as any act recorded in the Bible. And now while we are all crushed with the suddenness of the death of the servant of the Lord Jesus, let our faith come to the front.

We can to-day have faith in God’s government. “The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof.” Psalms 97:1.

God reigns in His own infinite wisdom. We cannot see the end from the beginning. “We know not the future succession of all ages. We cannot comprehend the mysteries of the divine kingdom. We do not even know all the secrets of our own human hearts.” But we can trust in God, and in doing this we will be able to go on with

whatever task is assigned to us and wait until it shall be made plain. We now know in part but when we are in the kingdom of glory, we shall know as even we also are known."

"There hand to hand firm linked at last
And heart to heart, enfolded all,
We'll smile upon the troubled past,
And wonder that we wept at all."

We can trust God who in wisdom is infinite; and in power has no limitations, and in goodness doeth all things well. Therefore let us have faith in God as "Our Father."

We read that "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Psalms 103:13.

Perhaps we fail more thoroughly in the full comprehension of our most familiar forms of speech than in those we use less frequently. There are no words in all our forms of worship more frequently used than "Our Father," and yet how seldom do we try to comprehend and appropriate all that world of meaning contained in these two short words. If God is my father, then I am His son. And any son worthy to bear his father's name, should seek in all possible ways to add honor to that name. Not only so but that son should keep his own heart and life in such harmony with the father's will that there need be no reserve, but that all things can be most cheerfully opened to the father's scrutiny. And then how delightful the coming of the son into the father's presence.

But our Father-God is infinitely wise. He knows just what is best for His child whom He loves. He withholds from us many things that in our unwisdom we think are essential to our happiness, and if we had them would work our ruin. In the philosophy of God's tender, and fatherly ruling, the whole of man's immortal existence is comprehended. God seeks to direct us not simply with reference to the few years of our sojourning here in the body, but with reference to the endless existence in the world to come. And while our good and loving Father is preparing us for the joys of the celestial world, we are very thoughtless children if we rebel because He does not give us that which unfits us for the abode among the "Great white throng."

There is the very perfection of divine love in the words: 'Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' And as those who know the love of God as revealed in the gospel of the Lord Jesus, we certainly can have "Faith in God as He is revealed in the person of our blessed Redeemer." It is only here that we can know God. Here in the gospel God is revealed. Here we read "the only begotten Son who is in the bosom of the Father, he hath declared Him." If the human race could be persuaded to seek a knowledge of God through Him, who is "God manifest in the flesh," we should hear no more of the impossibility of knowing God.

But even now men know more than they are willing to use rightly. By putting each item of all

that we attain to know into real, earnest, Christ-like living we could move upward in our fund of knowledge of God. Living faith is an essential to large-hearted growth along lines of Christian effort. There is no scene recorded on any page of history that so clearly shows God's love of holiness and His hatred of sin, as the death of Jesus upon the cross. There the "exceeding sinfulness of sin" is shown in all its most deadly forms, and there the voice of mercy calls to penitents that salvation is offered to those who believe.

God's love to humanity has brought forward a complete vindication of justice; and mercy has through the voluntary offering of the immaculate Son, been proclaimed by that one marvelous act, in a way more forceful and charming than mere human words could impart. We should never fail in thinking of the death of Jesus upon the cross to remember that there the human and the divine were joined in drawing all men away from sin, and lifting them up to God. The great highway of holiness was there opened up to all who wished to be saved from sin.

But if we attempt to enumerate the lessons learned from the manifestation of the divine in the system of redemption proclaimed in the gospel of Christ, we will look in vain for a place to rest.

The death of Rev. W. Pope Yeaman, D. D., brings to the end of the present life a career worthy of special comment. He was easily the most noted pulpit orator of our great State. And yet his addresses were always far more worthy of

attention for what was said than for the manner of saying. He had no thought of art in his addresses, but was wholly absorbed in the messages he had to deliver.

His oratory was born and not made. We are about to say the parting word to one we loved. We loved him for his great intellect, for kindness of heart and gentleness of demeanor, but above all, we who knew him best, loved him for his exalted piety.

There was no cant in his religion. Never did he even hint at a thought of boastfulness as to his personal consecration. But he was ever proving in his life and work that he was under bonds to the one Master whom he loved and whom he delighted to serve.

Only a short three weeks ago at this hour, he endured the great sorrow of his life. He had passed through deep waters of affliction on many occasions before, but when the wife of his youth, after more than half a century of loving wedded life, was called to the great reward, and he left here, to struggle a little longer alone, he wrote to me, "My wife's last breath seemed to be the going out of my own life." Her's was truly a noble character. The husband could truly say and did in the same letter just quoted: "She was a woman of rare intellectual power—a soul of nobility. She had a discriminating judgment and a high and practical sense of justice. Not one taint of selfishness in her nature. Her life was disinterested devotion to others. Darkness and desolation hover

over my spirit but it cannot be long till she will greet me in many mansions.' ”

Was this a prophecy? Had there been some unheard voice such as sometimes communicates with the sub-conscious part of our immortality, telling him the separation is only for a very short space of time? They are united now, and we who remain to continue life's battle ought to be better equipped for our duties because they lived and we were fortunate enough to know them.

FUNERAL ADDRESS.

Delivered by Rev. Sam Frank Taylor, D. D., in Baptist Church at
Columbia, Missouri, February 21, 1904.

WEEPING with those who weep," to-day, were I at liberty to follow the impulses of my own heart, I would imitate the example of Job's friends, who came "to mourn with him and to comfort him," and who, for days, when "they saw that his grief was very great," simply sat down with him in silent sympathy. And yet, beloved, I count it a high privilege and no small honor, that I have been asked to say a word in this sad hour.

We are all oppressed by a profound sense of great personal and public loss. And we are here to bear willing witness to the worth of this man, who "is not dead, but sleeps," and shall sleep

"Until the hour of the great awakening cometh,
Wherein he shall arise from the grave;
And even in a nobler, sweeter strain,
Shall speak the Redeemer's power to save."

And these large numbers, and this solemn mood and these falling tears, are the proofs, if proofs were needed, that, in our esteem the most eminent and distinguished citizen of our community has

passed away. "Know ye not, indeed, that there is a prince and a great man fallen this day in Israel?"

Born of honored parentage, and in old Kentucky, that birthplace of so many men famous in all the walks of life, Dr. Yeaman, for all of these more than twenty years our fellow-citizen and friend, suffers not one whit in comparison with any of them. How grand he was! How noble! As I think of him to-day as lawyer, as preacher, as editor, as author, as mission secretary, as educator, as philosopher, as statesman, as orator, as he towers in his superb strength above all surrounding humanity he seems to me, indeed

"Like some tall cliff, which lifts its awful form,
Swells from the vale, and mid-way leaves the storm;
And, though round its breast, the rolling clouds are
spread,
Eternal sunshine rests upon its head."

Nature did much for Dr. Yeaman, and Grace did more. Physically, mentally and morally, he was a great man. Having had committed to him surely almost "the ten talents," he did not bury them; but, under strangely and, as I have sometimes thought, unaccountably adverse conditions, especially in his later life, he ever sought to make the most of them, for the glory of God, in the betterment of the world.

Regenerated by the Holy Spirit, while he was yet but a young man; and chastened and softened and refined in the furnace of sorest trouble and

sorrow and disappointment, there was nothing, in all these years that I have known him, that was mean or low or sordid or selfish about him. To me, indeed, he ever seemed to stand upon a higher plane than most people whom I have known, and he seemed to have clearer and more comprehensive views of men, of principles, of systems, and of theories; and he seemed to clearly see each and all of them in their right relation to all other things.

Our Dr. Yeaman was, in truth, in the largest and best sense, a Christian philosopher. And I have often thought and I have sometimes said, that had he been less a Christian and less a philosopher than he was, he would have gone down, long ago, out of sight and out of memory, under the immeasurable burdens that he has had to bear!

Somehow, independently of any process of reasoning, we make up our minds as to some people. We instinctively weigh and measure and deliberate and decide as to some men; and intuitively we classify them as among the high-born and the noble of the earth. And no one, I am sure, who ever knew Dr. Yeaman, would fail to write him down as being one among the very aristocracy of mankind. He was, indeed, royal in his gifts of body and heart and brain; and he was kingly in his character.

Such a life cannot have been lived in vain. From it we may all learn lessons of practical and precious wisdom. Studying it carefully, we may especially learn what the wonder-working power of the grace of God can do, in turning the splendidly

equipped and eminently successful and laudably ambitious young lawyer from his life of comparative selfishness and self-seeking, into the larger and more splendid life of self-denial and self-sacrifice, for the Masters' sake, in the uplifting of the fallen, the salvation of the lost!

Studying it sympathetically, we may learn, further, how this grace divine can refine, and purify, and enlarge, and ennoble even that which would seem otherwise to be already best and greatest in our nature. And from it we may learn, also, how this "Amazing Grace" can fit us for every earthly duty; and fortify us against all the possible troubles and trials and tribulations and disappointments of life, and at the same time give us the only possible preparation for the last and supreme struggle and for a peaceful and victorious and glorious end.

We call this a funeral, do we? But surely it is a funeral illuminated and disrobed of all its gloom. We say that this is death, do we? But surely it is death disarmed of its sting, and robbed of all its terrors. No, no, beloved; Dr. Yeaman, our great and eloquent neighbor and friend and brother, is not dead! Men of his pure and noble and unselfish nature never die!

And so, as we gather here to-day to bear this earthly house of his tabernacle tenderly away to rest awhile in the grave, it is in the blessed and absolute assurance that he himself has only passed into that "house not made with hands, eternal in the heavens;" that he has only gone out of this

room of "The Father's House" into the larger and better room prepared for him above, and for which he was himself prepared; that he has only ceased to stand on this earth any more, that he may stand forever in the presence of the King!

"Amen! So let it be!

Life from the dead

Is in that word!

'Tis immortality!

Here in this body pent,

Absent from Him, we roam;

Yet nightly pitch our moving tent

A day's march nearer home."

Yes; nearer home! Nearer the blessed reunions, the glad recognitions, and the joyous fellowships of love and bliss unending, that await us all "yonder on the golden shore," where we shall

"See our Pilot face to face,

When we have crossed the bar."

FUNERAL ADDRESS.

Delivered by Rev. G. W. Hatcher, D. D., in Baptist Church, at Columbia, Missouri, February 21, 1904.

I FIRST saw Dr. Yeaman in his native state Kentucky, in 1867. He was invited to preach the annual sermon before the young ministers of Georgetown College. The sermon impressed me deeply and lastingly; through all the intervening years the man and the message have lingered in memory and I am impressed by them to this day.

He came to Missouri in 1870, the same year of my coming. Since then I have known more of him. I have been quite intimate with him since 1893, the year in which I came to Boone county and the town of Columbia. I have been with him in his home and have had him in my home; have been with him in various meetings and have studied and admired him. I have admired his massive intellect, his wonderful brain power—keen, discriminating, profound and far-reaching.

I have admired his resources, his wonderful information. As I have listened to his conversations, his speeches, his discussions of subjects touching all the ologies, in which he seemed to be as much at home in one as the other, I have wondered when, where and how he came in possession

of knowledge so general, so thorough, so accurate, and so profound.

I have admired his eloquence. I have sat and looked upon him and listened to him in some of his majestic flights, when with "thoughts that breathed and words that burned" he poured forth such torrents of eloquence as to move his audience as the rushing stream moves the objects in its path, or as the storm sways the trees of the forest.

But, my friends, the greatest, grandest, noblest power and trait of character of which our brother was possessed and which in a masterful way possessed him, was his simple faith in God; a faith so simple as at times to leap into a glorious sublimity; a faith which though simple was strong enough to anchor him and prevent his drifting out to sea. Sometimes, in our heart-to-heart talks, as he would look at some of the deep mysterious providences of God, he would say: "Hatcher, I don't at all understand these things, but they are all right." He "walked by faith and not by sight." He "walked," sometimes staggering under great burdens such as it would seem no man could carry, but on he walked; sometimes in the face of storms, keen cutting and severe, yet he walked; not by the light of reason, nor by will power, but "by faith." And when I saw this man with all his acknowledged mental power, seeing his limitations and confessing them and then letting himself down on God's promise and person and getting comfort as a child rests upon the lap and in the strong embrace of its mother; when I saw him making God

and his power, wisdom and love, the key with which to unlock the mysteries and solve the problems that crowded into his life and crashed into his heart, I thought: This is man "sun crowned." And I am sure if we could see him as he is now with his loving Lord, enjoying the fruits of faith's victory, we would see him God and glory crowned.

How did he get this faith? Did some Angel speak to him at noon or at night, and compel him to believe? No, no! "Faith comes by hearing." God spoke to him in His works, His Words, His ways. He believed what he heard. He saw enough in the testimony coming from these sources to furnish him a foundation upon which to stand and hope.

This is the lesson I gather from his life-book as I have been able to read and study it. He has helped me, as he has journeyed with me, in his colossal greatness, saying to me in childlike simplicity: "Have faith in God."

ESTIMATE OF DR. W. POPE YEAMAN.

BY REV. W. J. PATRICK, D. D.

THE eleventh of June, 1903, in Troy, Missouri, Dr. Yeaman began with me, a series of sermons on the leading doctrines of the Scriptures. Each Sunday he preached twice. The rest of the time we preached only at night, preaching alternately. We spent most of the time studying together, the doctrines to be treated the approaching night.

The Doctor was at his best, and gave himself with enthusiasm to the work. He was masterful in his grasp of the Scriptures under consideration and minute and definite in his search after the exact meaning. The people were deeply attentive, and some came who were unaccustomed to attend.

We spent some of the time in quiet miscellaneous conversation. He talked of other days and ancestral ties. He said that his grandmother La Rue once said in a church covenant meeting that she had prayed that the Lord would raise up among her offspring those who should be Baptist preachers. And about thirty-five of us have tried to tell the "old story." Here he paused. There were more signs of emotion than I ever saw him show at any other time.

I was often impressed with his high estimate of what a minister of the gospel ought to be. We were in a certain town together, when the circumstances opened the way for an expression upon this subject. He said: "I was just thinking what a man ought to be, when the people are looking to him for an example in life, and trust him in their homes." It was natural for him to forge to the front in action.

While he was absent from the Central Baptist office, one week, I wrote an editorial against some obstructions that had appeared. When he came in he read the editorial and turning to me said: "Patrick, if there is to be a fight, I want to be in it." His editorial seemed to settle the controversy.

There was delightful companionship in association with him. Aroused by antagonism he was like the surging of the sea, but in his natural frame and gentler spirit he was yielding and confiding.

The most pathetic personal thing I ever heard him say was in a room where none but God and me could hear. Speaking of some of his trials, which he bore with marvelous fortitude, he said, "I am sometimes like a field of wheat beaten down by the sweeping storm."

He greatly disliked superficial displays of piety, but in his deeper life there were the throbings of the inwrought spiritual life that showed his love of God the Father, God the Son, and God the Holy Spirit, as in his outward life he was the

watchman telling, "What of the night." He saw. He was a seer.

I regarded Dr. Yeaman as a great orator. He was less magnetic than Dr. John A. Broadus, less classical than Dr. William Thompson, less fervent than Dr. A. M. Poindexter, but in the majesty and movement of the orator before an audience he seemed to me to stand alone.

His triumphant leadership of our forces in 1876 for concentrated effort in educational advancement illustrates his ability to mould the thought and direct the purpose of great assemblies. His subsequent work in extricating and enlarging our state mission work was equally illustrious.

But I find most pleasure and comfort in thinking of him as a brother beloved in Christ Jesus, a sinner saved by grace, a vessel fitted for the Master's use.

A LOVING TRIBUTE TO DR. YEAMAN.

BY REV. W. R. PAINTER.

THE announcement of the death of W. Pope Yeaman came to me as a blow upon the heart. I was surprised, stunned, grieved. It had not occurred to me that he could die. He had been so long an essential factor, as it seemed to me, in Baptist progress in Missouri, that it was difficult to think of the future of our work in this state apart from his presence and the co-operation of his guiding wisdom. But when I knew that he had gone, there came a sense of personal loss that yet remains, and that will be felt until I shall hear his friendly greeting on the other shore.

For more than thirty years I had known him, and for twenty years of that time had counted it a privilege, as well as an honor, to be reckoned among his intimate friends. It was one of the most warmly cherished and most helpful friendships of my life.

Hence, what is written in this brief note is the tribute of the heart, as is the biography by Dr. J. C. Maple who stood closer, perhaps, to Dr. Yeaman than did any other man in Missouri.

Dr. Yeaman was sincerely and greatly admired by a host of people, both in and outside of his

own denomination in this and other states. His personal appearance was greatly in his favor. A fine physique, rounded into a splendid figure; a massive head, fronted with a noble brow; a genial countenance, illuminated with eyes beaming with intelligence—at times sparkling with merriment—gave him *entree* at once to a high place in the minds and hearts of the people who met him. Especially was this true when he appeared before an audience in the discussion of some great theme, or to advocate a measure or policy where there was known opposition. On such occasions the whole man appeared to his hearers to assume gigantic proportions, while he seemed to be enveloped in that “solar light” of which Joseph Cook somewhere speaks as emanating from, and resting, as a kind of halo, upon persons of strong and masterful personality. Under such circumstances, all that was great and noble in the man shone forth, to the admiration of his friends—sometimes to the consternation of those who were opposing him. All felt that the hand of a master was upon them. His great, well-disciplined mind, finding expression through such a captivating personality, was richly stored with knowledge gathered from almost every field of human investigation, and ready for use at the will of the possessor.

With all these natural and acquired endowments he was easily in the front among Missouri Baptists as a pulpit and platform orator. In his sermons and addresses there were frequent flights of almost matchless eloquence which are yet remem-

bered by hundreds of his admirers.

But his fame as a leader in our Zion rests mainly on his work and achievements as moderator of the General Association, and corresponding secretary of the State Board. As moderator, how ably, and with what dignity he presided! And through what stormy seas he successfully piloted us for twenty consecutive years! It was his publicly expressed wish that the General Association should become one of the best drilled in parliamentary order, of all religious bodies in America. His untiring efforts in that direction were rewarded by the constantly increasing proficiency of the body in the transaction of its business.

As corresponding secretary, his work was already cut out for him when he assumed the duties of that office. It was to bring order out of chaos; to renew an interest which was dying; to reconcile alienated pastors and churches to the state work; to overcome fierce, persistent, adroit opposition, and to unite all classes, all factions in the great work of winning Missouri for Christ and the Baptists. Here was a task somewhat commensurate with the zeal, energies, aptitudes, abilities and ambitions of Dr. Yeaman. With all his might he threw himself into the work, resolutely facing the difficulties and discouragements of the situation. It was a crisis in the work of state missions. The right of the General Association to exist was boldly challenged. Its friends were discouraged, its enemies emboldened. The end seemed near. But, to a great man, a crisis is a

golden opportunity. We had the crisis, and we had the man. They met, and we were led on to a success which yet succeeds. Many of us can remember how the interest, almost dead, "began in his hands to gain strength, and to assume a new character. He enlarged the plan, reduced to method its disjointed parts, roused our dormant energies, and infused into the whole concern a new spirit of action." The Baptists of Missouri will never know how much they are indebted to Dr. Yeaman for their present position of power and usefulness in this state and in the world. We owe a debt of gratitude to Almighty God for giving such a man for such a time. With reference to it I feel like writing: "There was a man sent from God, whose name was W. Pope Yeaman."

His nature was formed for friendships. He delighted in his friends, and was true to them under all circumstances. His personal attachments grew up largely from religious intimacies, from recognized sympathies in his great work, and out of the fellowships of "kindred minds." To his friends he was unreserved in the communication of his joys and sorrows, his plans, purposes and hopes. They were received into the closest intimacy, while their interests became his own. Hence it is that so many of us feel that our lives are poorer since he has gone. The writer can never forget the comfort and inspiration coming to him from the friendly counsels and manly sympathies of Dr. Yeaman. Hence it is from the heart that this poor tribute to his memory is offered on these

pages. Within this narrow limit it is impossible for me to say all that affection prompts me to say. Of his abilities, his shining qualities and his great usefulness it is difficult to speak in adequate terms. Their best memorial is in the hearts of those who knew him. "He needs no eulogy from the pen of friendship." "His praise is in all the churches." His record is on high whither he has gone to be with his Lord, and to join with those who laid so wisely the foundations of Baptist success in Missouri on which he so ardently and so efficiently built through all the trying years.

Blessed be his memory!

AN APPRECIATION OF DR. W. POPE YEAMAN—PATRIOT, PREACHER, ORATOR, FRIEND.

BY JOHN T. M. JOHNSTON, D. D.

ON the pages of Missouri Baptist history, no name outranks W. Pope Yeaman. His great spirit ever vibrated to the touch of love, sympathy, honor and justice.

In leaving the profession of law in answer to a call to the ministry, he put aside the promise of wealth and political preferment which his titanic intellect, coupled with his brilliant powers of oratory, assured him. His study and practice of law fostered patriotism which is a passion of lofty natures. His speeches on political issues ranked with those of Clay and Webster.

After entering the ministry his love of country prompted him to offer for Congress. It was my privilege to be a delegate to the nominating convention. It was fortunate for the Baptists of Missouri that the honor was given to another. He was a patriot and statesman, but not a politician.

In matters of state and religion his thoughts were in continents, and often required new words to express them, which he coined while speaking.

These created words were distinctly Yeamanic.

As a preacher the thoughts of his great analytical mind which found expression in a powerful eloquence, added largely to the dignity and strength of the Baptist denomination. The Baptists of Missouri are indebted to him for their present well organized missionary work. He originated and executed the plans which brought order out of chaos, under the most unfavorable conditions.

It is as a friend, I wish to speak of Dr. Yeaman. The uplift of his influence was invaluable to me. His dignified bearing made him seem distant to those who did not know him well, "but to those that sought him, sweet as summer." What a joy to me was the personal friendship of this man of God. When I grasped his strong hand, I could feel the generous beat of his noble heart thrilling my soul with the thought that I had such a friend. In that large courtly body was carried a heart as warm and tender as ever moved amid the conflicts of time.

His inspiring influence came into my young life and encouraged me to answer the call of God to preach the gospel. His counsel was the deciding force that led me to the theological seminary at Louisville. When the course was completed he suggested the capital of Missouri as my first pastorate. Ten years later he wrote me that it had long been his desire that I should become pastor of the church in St. Louis which he had founded—Delmar Avenue Baptist Church. He affection-

ately called it his child. Only a few weeks before he was translated, he preached from its pulpit one of the most eloquent sermons of his life. The entire audience was moved. On this occasion he said it was the greatest joy of his life, to see realized the vision he had when the church was established, the vision of Delmar church becoming a mighty power for the kingdom of God. Said he: "This church is the proudest monument of my experience."

Dr. Yeaman is no longer a citizen of earth but of Heaven, yet his hallowed and forceful influence still lives, not only in the hearts of his family and friends and the membership of the church he founded, but the Baptists of Missouri will feel the uplift of this peerless character for centuries.

IN MEMORY OF THE LATE DR. YEAMAN.

BY COL. WM. F. SWITZLER.

I AM requested to give my impressions of the character and services of the late Rev. Dr. W. Pope Yeaman. Most men have at best a dual character. Dr. Yeaman's character was quadrangular rather than dual. My personal acquaintance with him covered many years and I knew him intimately and well. He was not only an able and distinguished minister of the Baptist church, but also an educator of learning and success, and a lawyer and statesman. He was more of a preacher than a pastor. In his exposition of Bible truth, indeed in all his public discussions of every character, he appealed to first principles and discussed them ably, and critically, and with a view of preparing a foundation for the superstructure he proposed to erect. As a minister of the gospel he took first rank in ability and eloquence. As an educator he exhibited profound learning and his life in the schoolroom was a success. Previous to his becoming a minister in Kentucky he attained great and merited distinction as an attorney at law, and in deference to his convictions of duty abandoned a lucrative practice at the bar for the pulpit. In 1892 his hosts of

friends induced him to become a candidate for nomination as governor of Missouri by the Democratic state convention. Although defeated, his discussions of the pending issues of that campaign on the rostrum have not been excelled in fairness and force of argument, and ability and eloquence, in the history of the State. In very truth "a prince, a great man has fallen in Israel."

DR. W. POPE YEAMAN.

Editorial by E. W. Stephens, in Columbia Missouri Herald, February 26, 1904.

NATURE rarely so favors a man as it did Dr. Yeaman. His was a rare personality. It was of the Websterian order. He towered above his fellows. In almost any assemblage he would have been picked out as easily the superior physically or intellectually. Few men have been possessed of such strong and striking physiognomy and such stately and commanding bearing. There was an imperialism in his very presence. His physical organization betokened his splendid intellectual qualities. He was a kingly man.

His intellectual qualities were of the highest order. He possessed a mind of rare grasp and force which had been furnished and disciplined by a profound and varied learning. He handled the abstrusest problems of theology and ethics and politics with the ease of a trained athlete and the strength of a giant. His mind was of that ponderous and philosophic quality which penetrated beneath the surface and grappled with fundamental principles. Hence it was not always that the less thinking fully appreciated or understood him.

He was pre-eminently an orator. As a platform

speaker he has had no superior if an equal in Missouri during the thirty-four or more years that he has been a resident of the state. His vocabulary was remarkable, his choice of words well-nigh perfect, his flow of thought seemingly inexhaustible, his power of analysis accurate and thorough, his presence commanding and his delivery eloquent, forceful and at times powerful. His powers of extemporization were remarkable and he could at times, under the spur of momentary inspiration, deliver a discourse, logical, learned and eloquent, which it would seem would have required long and laborious preparation.

He would have adorned any position civil or religious. The governorship, a seat in the United States senate or upon the supreme bench would have been honored by him as its occupant. He seemed especially fitted for distinguished station. But he chose the possibly less ambitious and more self-sacrificing and yet the higher and more useful office of a minister of the gospel, and he shed luster upon that exalted profession.

The denomination to which he belonged greatly admired, loved and honored him. There was scarcely a place of distinction within its gift to which Missouri Baptists had not called him. He was moderator of their state convention for twenty consecutive years, an honor never accorded any other man. He was chancellor of William Jewell College, president of the Board of Curators of Stephens College, state superintendent of missions, editor of the Central Baptist and pastor

of its leading city church. For thirty years he was easily Missouri's most distinguished Baptist.

He possessed a loving and tender heart. Leonine as were his intellectual qualities, in spirit he was gentle as a child. He was a loyal friend and a stalwart and fearless defender of the truth as he saw it. He was honest and conscientious. He was in the true sense a great man whose honored name is a rich legacy to his descendants and whose fame and influence will be long and lovingly cherished and preserved.

HIS ADDRESSES.

SYSTEMATIC THEOLOGY.

A lecture read before the Riverside Theological Institute.

THE study of systematic theology in this day is likely to be influenced by a tendency to reconstruct the system on some new basis. We should not be indifferent to the developments of thought nor to the achievements of legitimate criticism; at the same time we should be careful not to be too much influenced by the current disposition to adopt the novel for novelty's sake. The so-called "New Theology," the "Higher Criticism," the "Fatherhood of God," "Evolution," and other phases of current thought that insist upon distinctive recognition in this time of intellectual enterprise, need to be carefully and conscientiously scrutinized.

We live in an age of scientific research, and many of the self-constituted leaders of science presumptuously insist that nothing in the Bible can be reckoned as within the sphere of scientific

enquiry. You will, of course, enter upon our present course of study realizing that theology is a science, and that in its investigation we should adopt and follow scientific methods.

Science is knowledge, but mere knowledge is not science. Science may be defined as such classification of facts and phenomena as leads back to causation. There are, therefore, in every science two factors: Facts and Ideas; or in other words, Objects and Mind. There is no science where either of these is absent, neither indeed can there be. Knowledge is the consciousness of truth induced by evidence; evidence is the certification of facts. All strictly intellectual processes proceed upon fact data. Without these the mind does not act intelligently. These facts may be mental phenomena, or external objects operating on the mind through the senses. The mere orderly arrangement of facts is not science any more than the chronological arrangement of epochs and events is history; such an arrangement is no more than annals. The philosophy of history is these facts in their causal relations. Science is the knowledge of facts, but it goes further and embraces the internal relation of these facts one to the other, and each to all, and constructs a system.

The natural world supplies the facts for a system of astronomy, or chemistry, or mechanics; but nature is not that system. The Bible has all the facts for a system of theology, but it is not that system. The chemist or the mechanical philosopher examines the facts of nature and ascer-

tains the laws by which they are governed. So the Bible contains the historical facts, the spiritual and ethical truths out of which the theologian constructs a system of theology.

Here we may observe the difference between Biblical and systematic theology. Biblical theology is to ascertain and state the facts of a divine relation. Systematic theology is to determine the relation of these facts so as to construct a harmonious whole. In this work it is legitimate to take all cognate facts of mind and external nature as factors of the system. Is a system of theology necessary? Is it at all important that Bible students should systematize the facts and precepts of the Bible? Is not the Bible as it is, sufficient? Differing answers have been given to these questions. There are good men who insist that systematic theology is of no practical use. On the other hand, the mass of learned Bible students hold another and different opinion. This Institute has proceeded on the assumption that systematic theology is of value to the theologian. There are several views that sustain the position of the Institute:

(1) System is a demand of the law of thought. It is not possible for the intellect to be satisfied with a mere mass of unassorted and undigested facts. The trained mind naturally sets about to know the significance of these facts and seeks to find the laws of harmony so as to justify a definite and final conclusion. The truth once certified, he wants to know the why and the wherefore. Such

definite and satisfying knowledge is impossible without system.

(2) A knowledge of the relation and correlation of the personal and physical facts and spiritual truths of the Bible leads to a higher knowledge of God and man than may be had from a disjointed mass of facts. When some of us who are here to-day studied geography at school, we learned something of the oceans, mountains, lakes and rivers, and the continents of the earth's surface; but we did not learn much, if anything, about the causes which have determined the distribution of land and water; the configuration of the earth; the effect of that configuration on climatic conditions, on the races of plants and animals, on commerce, on civilization and the habits and destinies of different peoples. In later years, by observing these things, geography has been raised from a mere dry outline of the earth's surface into a highly interesting and valuable science. What of astronomy if the firmament were no more to our eyes than a great base for the setting of innumerable worlds to glisten as diadems in one of the chambers of the Creator? Now a knowledge of the laws of attraction and motion plucks from far-off worlds a science full of wonders and usefulness to man. So it is with the facts of the Bible. When reduced to a system of theology, we have the science of sciences.

(3) Duty demands that the religious teacher know the Word of God as a unit. No man is "apt to teach" who has not brought the facts of reve-

lation into systematic order so as to exhibit their mutual relations. This is particularly the duty of the preacher in these days when "science, falsely so-called" is arraying itself against the Word of the Lord. Natural scientists who assert conflict between nature and revelation convict themselves of ignorance of the nature and mission of inspired truth. Natural science in no sense antagonizes divine science, only in the opinion of those who have but a superficial view of either. But no man can trace the harmony of the two who cannot see and exhibit the harmony of the facts of revelation. It is true that a man of God may, without such systematic knowledge, do much good by hortatory preaching, but he cannot in perilous times stand for the defense of the gospel. The Bible theologian, who from the heart proclaims salvation in the name of the Christ, may win many souls and shine as the stars of the firmament; but to do the work of apologetics and polemics one must have on the armor of systematic theology; and true it is, his services are now required in a special sense. The recruiting officer for the army of the Captain of our salvation is none the less needed, yet the army needs defense against the wily assaults of the enemy who menaces us not only from the frowning ramparts of sin, but in specious disguise insinuates himself into the camps of the Lord's hosts.

(4) All analogy suggests a systematic understanding of the divine revelations. Without doubt, it is man's duty to understand the works over

which God has given him dominion. How can man carry out the great commission to subdue the earth if he fail to understand the laws of force and motion? If the physical sciences are necessary to the great work assigned to man by that commission, surely theological science is not less required to execute the order to "teach all nations." The pastor and teacher needs a qualification in addition to that of the evangelist. Astronomy, chemistry, climatology, physiology and other physical sciences are necessary to material progress, yet nature does not supply that science; it does no more than supply the material for the construction of the different physical sciences. The facts of nature cannot be reduced to system without examination, differentiation and classification. Without this work we should be without definite knowledge of the laws so essential to human development, progress and happiness. The same is true in the spiritual world. As all the facts of the natural world are related by physical laws, so are all the facts of divine revelation related by spiritual and moral laws. If it is man's province and duty to systematize the natural, can it be less his duty to systematize the facts of a divine revelation?

(5) The benefit the student of systematic theology confers upon himself is of itself a sufficient argument for a system of theology. There is no field of thought demanding greater acumen than the providential and redemptive economy of the divine government. Here more than anywhere

else is carelessness and superficiality reprehensible. Perfunctory and merely professional preaching is a mockery of the Savior. Systematic study quickens mental perception. Particular truths are more clearly seen from the viewpoint of relativity than in unanalyzed mass. The mind, self-trained to orderly thought, is prepared to grasp a whole truth through comprehension of the relation of its constituent factors; and the clear perception of an ultimate truth throws light upon the special parts of that truth. For illustration: Justification of the believer is a rounded whole truth; but we cannot clearly perceive it in its full evangelical sense until we see man as a sinner; condemnation as a result of sin; this involves law; then follows guilt under the law, and the sinner's helplessness; this condition suggests the necessity of satisfying the demands of the law, and the imputation to the guilty of the righteousness of that satisfaction. This simple and familiar illustration indicates the composite nature of the leading and fundamental theological terms. Justification is not an exception. Then again, these cardinal truths are so related one to the other that unless reduced to a harmonious whole there must be confused thought about any one of them.

We owe it to ourselves and the cause we represent to discipline the thought faculty into the highest possible capacity for systematic thinking. This is somewhat severe labor, but the compensation in the shape of intellectual delight, and, better yet, in the happy consciousness of conscien-

tious handling of the word of truth to the best of our ability.

The method of study is a matter of first importance. Indeed, one cannot be said to study who has not a definite plan of investigation. Desultory reading is not study. To snatch a little on one subject and then a little on another is not only not profitable, but it is really a disadvantage. If we have but little time to study, that little had best be devoted to a given topic until we have mastered it; for the full understanding of one related subject in any one science informs the mind to a greater or less degree concerning the related subjects. He who carefully studies physiology will necessarily learn somewhat of neurology. Every science has its own method of investigation, determined by the nature of the science. A wrong method must lead to wrong conclusions as certainly as the wrong road must lead away from the desired destination.

In the study of systematic theology we should adopt the only true scientific method, which is the inductive. No general law—or first principle—can be relied on that has not been sought out and determined by right inferences from well authenticated facts. This method you recognize as that which logicians call the "*a posteriori*" method; it is the synthetic process, and leads through effects to their cause; e. g., bodies fall toward the center of the earth; from this universal and familiar fact has been inferred the general law of gravitation. This inductive method is based on two principles:

First, there are natural forces which are the cause of all natural phenomena; second, that those forces—which are sometimes called laws—act uniformly, so that we may feel assured that the same causes, under the same circumstances, will produce the same effects. It goes without the saying, that there must be some cause for the phenomena that come under our observation: Now let that cause be a force inherent in matter, or a uniform method of divine operation, it remains true that the phenomena have a cause, and that that cause must be permanent and uniform. It is on these principles that the inductive sciences are founded, and they are the guides to the investigations of natural philosophers. We may apply the same principles to metaphysics and psychology. Matter no more has its laws than has mind. The laws of mind, though different from the laws of matter, are none the less permanent. Were this not so, mind could not persist in continuity of thought on any of the phenomena or laws of matter. The lack of permanency and uniformity in laws, both physical and psychical, would leave man in an ocean of endless confusion.

I cannot at this time call to your attention all the methods that have been followed by theologians in systematic theology. I may be approximately correct in classifying these methods under three heads: (1) the speculative, (2) the mystical, and (3) the inductive. The merit of exactness is not claimed for these terms, but they are adopted as the most convenient for our present purposes.

The speculative proceeds on the *a priori* method and assumes certain principles as truths, and undertakes to determine from these assumed principles what is and what must be. It determines all questions of truth by the laws of the mind. This system is at the base of all systems of philosophy built upon *a priori* assumptions. In its application to theology the speculative method may be set forth under three general forms: (1) the deistic and rationalistic form; (2) the dogmatic form; (3) the transcendentalistic form. The first rejects all sources of information of divine things not found in nature and the constitution of the human mind. So, there are certain thinkers in our day who undertake to construct a theory of the universe from what they are pleased to reckon as the nature of absolute being and its modes of development. The only ideas which this system is willing to accept as truths are such as it evolves from certain metaphysical axioms which it assumes. To this class belong the deistic and rationalistic so-called theologians.

The dogmatic method is that of those who admit a divine revelation, and concede that the Holy Scriptures are such a revelation; but they reduce all the doctrines thus revealed to a philosophical system. They make revealed truth bend to harmony with their conceptions of certain axioms, or what they call first truths of reason. Thus they attempt to reconcile the teachings of Scripture with reason; and the course of argument admits of no deviation from their self-instituted "first

principles." The Scriptures, and the conscious and the moral conviction of mankind generally, must yield to the understanding. A result of this method is to transmute—as far as it succeeds—faith into knowledge. Reason is put before the authority of God as the foundation of belief. The term "dogmatism" does not exactly define this method, as that term is now used; but in following the history of theological systems its use in this connection is necessary.

The transcendentalists are really of the same school with the rationalists. The only difference between them is as to the nature and functions of reason; and as we may have occasion in the future work of the Institute* to consider rationalism at some length, we will dismiss transcendentalism for the present—seeing it is a mighty big word.

Nor will we tarry long with the mystical method, forasmuch as we must encounter it in future interviews. This method has taken on different forms at different periods and by different writers and schools. Perhaps we may get an intelligent grasp of this method by contrasting it with the speculative. The speculative is altogether a process of thought; the mystical is largely a matter of feeling. The former assumes that by a thought-process man obtains a knowledge of truth; the latter distrusts reason and

*This lecture was read before the Riverside Theological Institute and was followed by others, that were partly written, but the manuscript could not be found after the Doctor's death.

holds that the feelings alone can be trusted in matters of religion. This idea, like many others that have in them an element of truth, has by some writers been carried to an extreme that involves it in dangerous error; while those opposed to it have in the warmth of controversy gone to as great extremes in the opposite direction. The speculative method has at times run religion into simple intellectualism while the mystics have at times been led into irrational enthusiasm and violent physical demonstrations of religious emotion. Perhaps one extreme is as far from the "happy medium" as the other. As to the greater trustworthiness of the feelings over the reason, the mystics have the benefit of opinion of the greatest thinker the New England pulpit ever produced. The elder Jonathan Edwards said: "The religion of Jesus Christ consisteth for the most part in the state of the affections." And you will recall Luther's saying: "The heart is the best theologian." The experience of every converted man corroborates both of these sayings. Feeling had more to do with your flight from Sinai to Calvary than any sustained process of thought; and to-day that preacher who strikes the chords of the listener's heart is the "best theologian."

Nevertheless, we must recognize the fact that mysticism, as a theological method, has been carried to an unscriptural extreme. While it is true that nothing is to be accepted as true that is contrary to reason, it is likewise true that reason must be employed in accepting and applying that which

is true—"Come now and let us reason together." A man may feel the need of salvation, but he may be induced by false teaching and the biases of environment to accept and rely upon unreasonable and unscriptural conditions of salvation. Christians of the mystic school have taught, and some now teach, a phase of theosophy, that is, a knowledge of God and divine truth attained by direct and extraordinary illumination—the spirit of God making direct communication to the soul of man and by excitement of the religious feelings giving intuitions of truth, by which the subject of the illumination attains a kind, a degree and extent of knowledge not attainable in any other way.

This theory must be distinguished from the doctrine of Paul: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The theosophic mystic holds that under special divine illumination he attains to truth not revealed in the word of God; while Paul's doctrine is that God by His spirit leads or guides the believer into an understanding of revealed truth; yet, notwithstanding this radical difference, there are those who charge Pauline Christians with mysticism for claiming that they have divine aid in the understanding of revealed truth. Another class of mystics hold not to the theory of special divine illumination, but claim a natural illumination of the religious consciousness as excited by self-culture, circumstantial environment and influencing

condition of the individual life. We cannot pause here to consider the evil consequences of these mystical theologies. Suffice it for the present that, either view is opposed to the orthodox doctrine of the inspired word of God as an infallible rule of faith and practice.

We must now consider briefly, the third or inductive method in its application to theological enquiry. But little is required here inasmuch as we have already suggested this mode of scientific investigation. The investigator in the field of natural science has before him a world of facts; these are material objects and phenomena. He knows that all of these are effects of causes; his work now is to ascertain these causes. He does not pretend to make any facts, or to modify those that are before him. He takes his material as he finds it. To the theologian, the Bible is as is nature to the physical scientist. The Holy Scriptures are the theologian's field of research; his fact emporium. All of these facts he ascertains, examines and combines in their relation one to the other and each to the whole; having adjusted the relation of these facts, he has systematized the whole into a self-sustained and self-interpreting unit. All of the facts in his vast and varied field of wisdom and wonders are concerning God and His works; and man and his relation to God. He knows that there is nothing outside the Bible, or, in other words, in nature touching God and man, that is not in the Bible, just as God would have us know it, so far as man's origin, nature, duty

and destiny are concerned.

The manner of working this field will be more elaborately considered at our next interview, when, if you are so minded, we will talk about the student's preparation for the study of systematic theology.

We have so far treated theology as a science, and so it is. But we will enter into this interesting enquiry with more than a scientific interest. Truths, awful in their sublimity and vital in their relation to man as a rational and accountable being, engage us from the start. Our subject brings us face to face with God. The term theology, in its special or etymological sense, is a treatise or discourse upon the being of God. For the finite to discourse of the infinite seems an unwarrantable presumption, especially when we are told in God's own Word that man "by searching cannot find out the Almighty," by which I suppose we are to understand that man by his own wisdom cannot enter the secret councils of the infinite nor attain an ultimate understanding of His being and purposes and methods. Nevertheless, for all the ends and aims of our own being we may acquaint ourselves with the Lord.

The term theology, in its acceptance and use by theologians, is the science of the divine government of the world. It is but justice that I tell you this is my own definition. There are other definitions. You will, of course, make your own selections. Definitions by the orthodox theologians differ mainly in the terms used. There is

with them substantial agreement, and we shall not go amiss very far in taking any of them, but the one I offer seems to me at once more comprehensive and exact than any I have met.

Some have defined theology as "The science of the supernatural." This is not entirely satisfactory because it has not yet been settled; what is nature? If by nature we mean the material worlds as governed by their own inhering laws, we exclude the souls of men and other spiritual beings. This limits the subject to the purely spiritual, and makes it pneumatology. Furthermore it excludes Christology, for Christ as the "Son of Man" had a human body subject to physical laws, as His suffering death pathetically testify. And again, this definition does not admit of an enquiry into the doctrine of the resurrection of the bodies of men. But suppose we take nature in a wider sense, so as to include man, then we have a natural and a spiritual world. Now as the supernatural is that which transcends the natural, it is also superhuman, but not superangelic. Again, nature may mean everything out of God; then the supernatural is the divine, and theology is at once limited to its etymological significance—a discourse concerning God. Hooker's definition is ambiguous—"Theology is the science of Divine Things." "Divine things" may mean the things of God Himself; in this case the definition is only another way of saying "Theology is the science of the supernatural." Then again, "Divine things" may mean all things having in them an element of the

divine. This would lead to endless and unprofitable discussion.

A somewhat common definition of theology is, "The science of religion." This, like Hooker's, is too ambiguous. The word religion is of doubtful etymology. It is a Latin derivative, and critics are not agreed as to its source. It has not been certainly determined whether the word means a subjective state, or acts of formal devotion or worship. Then there is some diversity of opinion among the learned as to what religion is. Augustine says: "Religion is that which binds us to God." Bretschneider says: "Religion is faith in the reality of God, with a state of mind in accordance with that faith." Fischer says: "Recognition of the mutual relation between God and the world." This is quite vague and may be either deistical or pantheistical. Theile says: "The recognition of a superhuman casualty in the human soul and life." There is more height of sound than depth of meaning in this definition, so sadly in need of defining. Jacobi says: "Faith founded on feeling in the reality of the ideal." I have tried to get to the bottom of this form, but found that my ideality was not equal to the author's undefined reality. Schleiermacher says: "The feeling of absolute dependence." This definition is too limited. It gives only one of the several subjective states of the religious mind. Fichte says: "Faith in the moral order of the universe." This form suggests no more than an intellectual perception of a moral principle in the

natural order of things. It does not include a sense of sin; nor contemplate salvation from sin; even if it admits the existence of a personal God. Schelling says: "The union of the finite with the Infinite or God's coming into self-consciousness in the world." This is a phase of pantheism, inasmuch as it does not make the world different from God.

There are others who resolve religion into ecclesiasticism and make the church the exponent of truth and the fountain of salvation. With these diverse and unscriptural definitions of religion we cannot proceed upon the basis of "Theology the science of religion." We must treat our subject in the sense of a harmonious ordering of the facts of a divine revelation as they teach us concerning God and His Works; man, as to his original nature, duty and future state; redemption and salvation of fallen and sinful man through the sacrifice and mediation of a sinless substitute. We have all the facts for this harmonious ordering before us in the Bible.

Nevertheless, we are not to be unconcerned about "Natural Theology." It has its place in the study of our great science. But its use is that of a side light, and we never lose sight of the fact that God's works are harmonious with His word; but this is not the time for a discussion of this interesting branch of our subject.

We are now concerned with Christian theology. In systematizing this subject it is usual to treat it under five different heads:

(1) *Theology* in its special or etymological sense including all the Bible teachings concerning the being and attributes of God; the relation God sustains to the world in its moral and providential government.

(2) *Anthropology*: Man—his origin, nature and relations. The relation of anthropology to theology is manifest when we consider that there is no science without the correlation of facts and ideas, and that man is the only spiritual intelligence on the earth, and as it is to him and for him a divine revelation has been made, he becomes an essential factor in a system of theology—indeed there were no such system without him.

(3) *Soteriology*: This branch of theology includes the dealings of God with man as a lost sinner; the purpose and plan of God in man's redemption and salvation—the application of redemption in the Christ to the individual souls of sinful men in their regeneration, justification, adoption and sanctification, as well as the means of grace and spiritual growth.

(4) *Eschatology*: Or doctrines concerning the state of the soul after death; the resurrection; the second advent of the Christ; the general judgment and the end of the present order of the world, and future reward and punishment.

(5) *Ecclesiology*: Or the origin, the nature, the mission and the destiny of the church.

This classification has the merit of convenience and is generally received; but it is not exhaustive. If I were writing a system of theology I should

include Christian ethics and sociology. Man's relation to man is the ground and explanation of all time duties. All of the relations of time-life, whether private or public, are the field of man's varied activities in both evil and good, and Christianity should have practical application to all of these relations, and any system that stops short of an intelligent and comprehensive survey of the field of life as man lives it on the earth is not a complete system of theology.

Let me remind you once again that we are not studying systematic theology merely as a science, but that, under God's favor we may be thoroughly furnished unto every good work, and especially as good ministers of the gospel. With the preacher the study of systematic theology should be with a single eye to homiletics. He who has a clear insight into the harmonious relation of the facts of God's Word has a larger treasury of themes upon which to make his draughts, and can with greater facility and delight, construct and deliver his sermons.

The heart full of truth received in the love of it is as a fountain of pure and living waters to issue forth in streams sparkling with the joys of salvation.

[This lecture on "Systematic Theology" was followed by one on "The New Theology." This second lecture was regarded by the members of the Riverside Institute as possessing such great merit that they desired to have it put in book form and thus made accessible to the ministry general-

ly. A correspondence was carried on by Dr. W. J. Patrick and others, with Dr. Yeaman who wrote that he would enlarge the lecture and then submit the manuscript to the committee for their inspection, and should they then desire to issue it in some form to make it obtainable by readers generally, he would give his consent. But for some inexplicable reason the manuscript could not be found.—AUTHOR.]

THE BOOK OF JOB.

This lecture on the Book of Job, was read before the Riverside Theological Institute.

IF IN these lectures some things are said to which somebody should take exceptions it would be no exception to the history of comments and expositions of the unique and perplexing work in question.

I have no excathedra emphasis to give to any opinions I may present for the reflection and criticisms of the brethren who hear me. I simply venture a few suggestions in the hope that they may be suggestive and lead on to further and more diligent study of one of the most remarkable books of ancient sacred literature.

Thomas Carlyle says of the book of Job: "Apart from all theories about it, one of the grandest things ever written by man. A noble book; all men's book! Such living likenesses were never since drawn. Sublime sorrow; sublime reconciliation; oldest choral melody; as of the heart of manhood; as soft and great as the summer midnight, as the world with its seas and stars. There is nothing written, I think, of equal literary merit."

I am not free from disturbing apprehensions as I use and quote in this connection the term "literary." And in treating the book in question from

this standpoint I see the thorns and thistles that beset my path. That faith in the divine inspiration of the Holy Scriptures should shudder at the use of the term "literature," as applied to the poetic writings of the sacred collection, is a sensitive sentiment with which I have failed to experience a lively sympathy. It does not appear from the divine records that it is God's plan of revelation of Truth and Life to man to deal in cold abstractions or in formal edicts, but rather to reach the human soul through those avenues inherent in psychical organism. Man's consciousness of life and sensible contact with world environment, are his media of knowledge and feeling and the incentives to volition and action. That God should deal with man as man is, is not to be accounted a strange thing. If the constitution of intelligent life has in it a germinal literature, it is thus because God has made it so. That the Creator should come to the creature in a manner congruous with the creature's inherent susceptibilities and thought habit, is by no means inconsistent with the thought and fact of divine inspiration, but on the contrary such method of revelation strengthens the evidence of inspiration. The beauty of harmony is more persuasive and convincing than the shock of rugged antagonism. If man thinks, feels and acts under the potency of the laws of his being it is but a reasonable inference that God should come to him through those laws.

If we use the term literature as denoting the intelligent and attractive expression of knowledge,

learning, thought and feeling, then surely the books of the Bible must take first rank with the literature of the ages. If by literature we mean writings not scientific, and especially observant of the rules of belles-letters and aesthetic laws, then the writings of David, Asaph, Solomon, Isaiah, and the author of the book of Job have right to preeminence. More than one-third of the Old Testament is poetry, and much of the prose of the Bible is equal to the best poetry, blending truth and beauty in perfect harmony. In some minds there is the false and almost silly notion that poetry is antagonistic to religion. The truth is, poetry is one of the wings of religion; music is the other, and with these two devotion makes its loftiest flights and the soul hovers about the "sanctum sanctorum" of the Infinite. Philosophy, scholarship and logic are servants of religion, but these are dead weights without devotion. Let us not clip the golden pinions of religion's sublimest impulse! Did Moses recognize the hand of God in the overthrow of Pharaoh in the Red Sea? Read his ode of Liberty, Deliverance and Independence, as preserved in the fifteenth chapter of Exodus. Do we stand amazed at the imposing grandeur of creation? Where such a cosmic panorama as the 104th Psalm? For expressions of sublime faith and filial confidence, need we look further than the twenty-third Psalm? Indeed, take the whole of life; its sins and its sorrows; its trials and its tribulations; its confusion and its conflict; its faults and its failures; its trusts

and its triumph; its hopes and its happiness; its light and its love; its higher aspiration and heavenly anticipation—where do we find all so simply and yet so sublimely, so touchingly, yet so truly portrayed as in the poetic effusions of the volume of Sacred Scriptures?

And what shall we not say of the Shakespeare of the Bible? Here we have nature and natural forces; good and evil; God and man; life and death; human character, man's wisdom and ignorance, his conceits and his egotism, his weakness and his strength, all portrayed in epic and dramatic art of highest order. Neither the Greek nor Roman classics surpass the book of Job in its soundings of psychical depths or tracing the perplexing meanderings of the stream of human thought, of life, life forces and conditions.

The fact or the method of inspiration in no way conflicts with poetic conception or execution, nor are the literary characteristics of a writing incompatible with the idea and fact of inspiration. To disclaim literature as a feature of Bible writings is to offend the intelligent perception of the thoughtful.

It is not essential to inspiration that the art structure of a book be from God. It is sufficient that the thought and aim of the writing be of divine interposition, and that the technique of expression be left to the individuality of the particular writer. Indeed in this plan of revelation great wisdom is manifest, for by it the divine comes in touch with the human, and the finite is helped

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to intelligent glimpses of the Infinite. In the Psalms, parallelism of numbers and selection of words as the work of the writer are not incongruous with the idea of divine communication of the thought that stirs the soul chords of the Hebrew poet. The operation of the Spirit of God upon a poetic mind brings thought and sentiment into the current of Truth and the integrity of the divine impulse and thought is not disturbed by the writer's art structure of the communication.

So the didactic drama, with epic drapery, that makes up the artistic conception of the style of Job may be human while the thought and aim of the work are essentially divine.

I have used the word "Drama." This leads us to inquire: Is the Book of Job dramatic poetry?

An affirmative answer to this question is likely to provoke a sentimental protest from some who think the more dry and prosaic the forms of religious doctrine the greater the truth and solemnity of religion itself. The decisions, decrees and deliverances of ecclesiastical councils are enshrined in somber phrases as in a sanctuary. Persons trained under the assumed solemnity of those stern formulas are piously shocked by the word "drama" when applied to sacred things. There is a type of piety distinguished by prejudice of dramatic literature. This species of religion is prevalent with that church element that is the subject of precarious religious thought and who have grown up to accept the stage and drama as synonymous terms. Prejudice against the histrionic art

brings under its ban of condemnation all literature dramatic in structure. The stage has been brought under general Christian disapproval, not because of any inherent wrong in personal artistic representation, but because of the corruption and degradation of histrionic art in its abuses to illegitimate and demoralizing drama. But personal action does not of necessity follow poetic action. Legitimate drama is primarily for entertainment and instruction to the reader. Thousands of intelligent and pure-minded men and women have derived pleasure and profit from the Shakespearean printed pages, who have never witnessed a stage rendition of any of his marvelous productions; yet because of the perversion of the stage and the association of the name of Avon's illustrious philosopher and poet with it, there are thousands who condemn the writings of the immortal author, and that without knowledge of anything he has written. It is not to the credit of Christianity nor an element of power that uninformed judgment arrays itself in hostility to the greatest uninspired productions of thought.

That the book of Job is a drama, its own artistic structure proves. Yet there is not the slightest indication that it was intended for the stage. The sublimity of its theme, the supernal scenes of the prologue and the epilogue, make histrionic representation next to impossible; and besides this, the oriental ancients were not, so far as we know, given to theatrical representations of life and his-

tory. The dramatic structure of our book is upon a more comprehensive scheme than the Greek drama; its horizon is broader than the mere incidents of social or national life of man. It endeavors to reach out to the supernatural and the governmental economy of the Infinite and universal sovereign; and takes in the significance of the relation of the finite to the Infinite. That the persons of the movement get into waters too deep for them is no blemish to the conception and no defect of plot. It is part, and a principal part, of the plan of the work.

The book in question is not the only dramatic composition of the sacred collection. The Song of Solomon is a lyric drama, or a melodrama; while our book is didactic drama with epic drapery.

There is but one Greek characteristic of the work, and that is the prologue; and this is merely coincidental. Indeed, the prologue,—in prose,—is a necessary introduction to the acts that follow. Without it the controversy of Job and his visitors would be practically meaningless. The character of Job, the hero of the drama, his sufferings, his views of life and providence, could not be interpreted without the epic prologue.

The council of God and the “sons of God,” by which I suppose we are to understand that angels are meant, and the incoming to the council of Satan, and the interview he has with God, presents to view a thrilling fore-piece. It is at the instigation of Satan that Job is subjected to the great

personal afflictions that become the occasion and ground of the entanglement that follows in the shape of sharp discussion and personal irritation. The fact that Satan is represented as provoking God to afflict His perfect servant Job, leads me to the opinion that the celestial scene is an art construction and that the writer was left to his own resources for the necessary foundation of the acts that were to follow. It is difficult to believe the celestial scene a real one, for upon Satan's second appearing in the council with the sons of God, God charges it upon him: "Thou didst move me against him (Job) to destroy him without cause." That God could be instigated to destroy without cause a distinguished servant who was "perfect, fearing God and shunning evil," is an exegetical enigma that the human sense of love, justice and mercy finds hard to unravel. True, it may be said that Satan's challenge of Job's integrity led God to permit the affliction as a test. But to this interpretation is opposed the idea that Satan moved God to an act of seeming hardship to an innocent man merely to convince Satan that Job was sincere in his professions of righteousness. Such an interpretation exalts the arch accuser to a dignity and power in supreme councils which it is hard for mortal man to accept as a real transaction.

There was no doubt a historic foundation for the dramatic conceptions of the author, and it may have been that at some period there lived a real Job, and that he was a great sufferer, and the tra-

ditions of him may have suggested the dramatic treatment of human affliction. But if Satan excited the Chaldeans to make a raid, in three bands, upon the camels and servants of Job; and to incite the Sabeans to take away the asses and slay the servants with sword; and to excite great winds to smite the four corners of the house of Job's eldest son at the time of fraternal festivities; and slay the ten children of the perfect servant of the Almighty; and finally to have it in his power to so affect the physical man and fill his body with hateful and offensive ulcers, and then to disturb mental equipoise—I say, if Satan has all this power over the animate and inanimate, the physical and psychical world of energy, force and action, he must be, in all things except the attribute of goodness, the peer of the God who presided at the celestial council. If these things be so, then there are two gods, one good and the other evil. But poetic license permits the author of the drama to lay a foundation for his treatise suited to the age in which he wrote, and the mental habit of the people he proposed to reach. Having knowledge of the current and controlling theories of physical evil, he might legitimately introduce his discussion by presenting the Sovereign Disposer of the events and conditions of human life as influenced by the Adversary of God and man. Such method of treatment would harmonize with the perceptive capability of the reader and prepare him for the discussion that was to follow. But I must not anticipate the lecture that is to follow this.

The dramatic art structure of the book is manifest by a simple analysis, which I herewith submit of the whole book.

1. The Prologue—An essential feature of dramatic writing: Here we have (1) the assembly of the heavenly council; (2) the incoming of Satan and the interview with Jehovah; (3) the outgoing of Satan and a series of afflictions of Job; (4) the second assembling of the heavenly council and Satan's report of his experiments with Job, who had maintained his integrity;

"All naked from my mother's womb I came,
And naked there shall I again return.

Jehovah gave, Jehovah takes away
Jehovah's name be blessed."

In Job's weeping and mourning he sins not; (5) Satan's second outgoing and his bodily affliction of Job; (6) Job's interview with his wife, who tells him to "curse God and die." To this impatient and unrighteous suggestion he replies in the language of a philosopher: "Shall we then accept good at the hands of God, and shall we not accept evil?" (7) the coming of three would-be comforters—men of distinction and thought, who turn out to be opponents; (8) a prolonged silence provoked by the amazement of the visitors at the sight of Job's miserable condition. Thus ends the prologue.

II. Job's Monologue: This soliloquy must be taken in connection with the prologue; Job breaks the painful silence by an impatient malediction of the day of his birth:

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“Perish the day when I was to be born,
The night that said a man child is conceived,
That day! O be it darkness evermore;
Eloah never seek it from above,
Nor ever shine the light upon its face;
Let darkness and the death shade call it back:
Dense clouds upon it, fix their abode,
And dire eclipses fill it with affright:
That night! Thick darkness take it for its
own.

In the years’ reckoning, may it never joy,
Nor come into the number of the months,”
etc.

III. The Entanglement, precipitated by Job’s dolorous monologue: (1) The beginning of the entanglement (chapters 4 to 14). (a) Eliphaz and Job engaged in spiritual dialogue; Eliphaz reproves Job for an unmanly complaint against God, yet he begins his address with courtesy; he admonishes Job to repentance. (b) Job’s reply;—his sorrow is aggravated by his would-be comforter; he justifies his complaint; complains of the disappointments experienced at the hands of his friends, (c) Bildad and Job (chapters 8 to 10); Bildad ministers a rebuke to Job; censures him for an unjust accusation against God; refers to the teachings of the ancients, makes a mollified application of the teachings of the ancients, to Job. (d) Job’s reply to Bildad; asserts his innocence and mourns the incomprehensibleness of his sufferings; admits the righteousness of God, but declares his power too terrible for mortal

man; plaintively wails the merciless severity with which God wars against him. (e) Zophar and Job (chapters 12 to 14). (f) Zophar's severe arraignment of Job; expresses desire that God should appear to convince Job of his guilt; sets forth the impotence of all contentions with omniscience; claims and admonishes that prosperity may be restored upon repentance. (g) Job replies; attacks his would-be friends and questions their wisdom and sense of justice; ridicules their pretensions to knowledge; makes resolution to betake himself to God, whose justice will severely contrast with the injustice of his comforters; he turns from his visitors and addresses himself to God, beginning with a haughty assertion of his own innocence, but in this he fails to sustain himself and falls into a gloomy description of the shortness, helplessness and hopelessness of man's life.

IV. The Entanglement Increases (chapters 15 to 21): Eliphaz and Job have a second controversial "set-to." Eliphaz contends that suffering is a divine administration of punitive justice, endeavors to turn Job's discourse as evidence against him establishing his guilt, and then administers a didactic admonition. Job, though oppressed by his condition and fretted by the accusations of his visitors, expresses a hope that God will demonstrate his innocence; he sharply censures the admonitory exhortations of his friends.

V. Bildad and Job have the second round (chapters 18 to 19): Bildad declares that Job's passionate outbreaks are useless, rebukes Job as

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a foolish and conceited boaster, and describes the doom of the hardened evil-doer. In reply, Job censures his visitors for a malicious questioning of his innocence; complains of the suffering inflicted on him by God and man; claims God as his future avenger and redeemer, and warns his friends against continuance of their unfriendly attacks.

VI. Zophar and Job have the second dialogue: Zophar contends that evil-doers may prosper for a time, but that their destruction is certain and terrible, and violently censures Job and his discourses. Job in reply is calm but bitter, and contends that the prosperity of the wicked, from the teachings of experience, argues not against but for his innocence.

VII. Extreme point of the Entanglement (chapters 2 to 28): Eliphaz and Job now enter into the third bout with emphasized ill-will. Eliphaz insists that Job must have sinned grievously, as inferred from his severe suffering, and must needs repent; warns him against incurring yet severer penalties, assures him that restoration will follow repentance. A sample of Eliphaz's severity of rebuke may not be out of place here (chapter 22:5-7):

“Is not thy wickedness great?

And thine iniquities infinite?

For thou has taken a pledge from thy brother
for naught

And stripped the naked of their clothing.

Thou hast not given water to the weary to
drink,

And thou hast withholden bread from the hungry."

Job in reply contends that as God's providential disposition of man's condition in life, and his destiny, are in many ways unequal, his dealings are incomprehensible, and man's theory of retribution in life for life's sins is short-sighted and one-sided. Speaking of the prosperity of the wicked he says (chapter 24: 9-12):

"They pluck the fatherless from the breasts,
And take a pledge of the poor.
They cause him to go naked without clothing,
And they take away the sheaf from the hungry;
Which make oil within their walls,
And tread the wine press, and suffer thirst.
Men groan from out of the city,
And the soul of the wounded crieth out:
Yet God layeth not folly to them."

Then, with many other arguments he endeavors to show the inequality of providential favors. Then comes Bildad again, and once more insists upon the contrast between God's sovereignty and man's subordination and urges the futility of man's argument with God: Job replies in sharp rebuke of his opponent's pretension and then gives forth a description of divine sovereignty and exaltation, which for sublimity far surpasses the effort of his opponent. Bildad quails before the superior wisdom and eloquence of the sick

poet-man, as he realizes that his final effort is eclipsed by the spiritual rejoinder. Eliphaz and Zophar subside, finding that argument with their enfeebled victim is an unequal contest. Then Job gives the three his closing address of the protracted and unamiable colloquy. He again asseverates his innocence, claims that his joy in God has not forsaken him in even his greatest misery; and asserts his belief that the prosperity of the wicked cannot continue. (His occasional change of position in argument, and his alternating despondency and cheerful hope, must be attributed to his mental state induced by physical suffering and aggravated by the repeated onslaughts of his "miserable comforters.") He claims that earthly wisdom is inadequate to the solution of the mysteries of providence, and that pious submission is man's wisdom.

VIII. The Disentanglement (chapters 29 to 42): In this act we have Job, Elihu and God. The first step in the disentanglement is Job's soliloquy (chapters 29 to 31). In this address he takes a negative side of the problem, and claims that his suffering was not resultant of his moral life, and that a deeper cause must be sought out. This soliloquy has several parts: (1) A retrospect in which he recites his former prosperity most touchingly. (2) He claims that his former prosperity was due to his moral integrity and benevolence. (3) He bemoans the loss of that profound respect and honor which was accorded him by great and small. (4) A sorrowful description

of his present state—the ignominy and contempt he receives from men:

“But now they that are younger than I have
me in derision
Whose fathers I would have disdained
To have set with the dogs of my flock.”

(5) The great misery with which he is everywhere oppressed. (6) The disappointment of all his hopes. (7) Solemn declaration of innocence of all sin, whether open or secret.

This soliloquy is remarkable for its difference from the argumentative and controversial discourses of the colloquy. He does not address his vanquished assailants, who have been conspicuous for their silence since chapter 25. His address is to God. It is therefore in striking contrast with the interlocutory character of preceding discourses, and is a genuine soliloquy and a fitting and necessary transition to the acts to follow, wherein Elihu and God appear on the scene to close the drama by a startling disentanglement.

Elihu has not hitherto appeared, yet he seems to have been a spectator and auditor. He is a young man, and yet, while he makes some apology (“You would scarce expect one of my age, to appear in public on the stage,”) he evinces an abundance of self-confidence and is quite conceited of his understanding. He undertakes to show that there can be no undeserved suffering, and that the sufferings of the righteous are corrective and disciplinary chastisements. He reproves Job for the

positions he has taken in the controversy that precedes; and severely rebukes the three visitors for receding from the debate and surrendering to Job. There are many points in the speeches of Elihu that are well taken; e. g., the folly and falsity of the notion that it is of small moment to man in this life whether he is righteous or unrighteous; the error of dogmatic speeches against God, the divine immanence and activity in the affairs of human life and the physical world outside of man; vindication of the divine wisdom and justice as manifested in providential economy; divine wisdom and power as revealed in the order of the universe.

IX. The final act of this Entanglement in the Theophany. God appears upon the scene in the midst of startling meteorological phenomena: roaring winds, rolling clouds, frenzied thunder and flashing lightning. From the storm Jehovah speaks, and demands of Job answers to unanswerable questions:

“Who is this that darkens counsel
By words without knowledge?
Where was thou when I laid the foundations
of the earth?
Declare, if thou hast understanding.
Who hath laid the measure thereof, if thou
knowest?
Or who hath stretched the line upon it?
Whereupon are the foundations thereof
fastened?
Or who laid the corner stone thereof

When the morning stars sang together,
And all the sons of God shouted for joy?"

Then came ponderous questions touching atmospheric phenomena, and astronomical displays; then respecting animated nature—the preservation and propagation of the beasts of the forest and birds of the air. Indeed, Job is so overwhelmed by the theophany and the questions rebukefully reminding him of his ignorance of the councils of the Almighty and the mysteries of providence that he confesses:

"Therefore have I uttered that I understood
not,
Things too wonderful for me, which I knew
not."

After Job's confession and humiliation, God restores to him twofold riches, and he again becomes the father of ten children (seven sons and three daughters) as before his great calamities and bodily afflictions. Eliphaz, and Bildad, and Zophar were required to offer up for themselves a sacrifice of bullocks and rams; and Job's brothers and sisters and his oldtime acquaintances came unto him and enjoyed his bountiful hospitality as of yore. There seems to be a decided relation between prosperity and respectful social recognition.

Now comes the question of the authorship of this unique and intensely interesting dramatic discussion of questions that have disturbed the thought and perplexed the enquiry of the ages.

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I have no settled opinion to offer in answer to this question. If any one knows who wrote the book of Job, he has failed to bring to his support the learning of the leaders of Biblical criticism. Many are the conjectures based upon historic, traditional and literary grounds. It has been supposed that the chief character in the drama is its author. This is the least probable of all the conjectures. No man of true culture and keen sensitiveness to sacred themes and holy places could make himself the central figure of a heavenly council composed of Jehovah and his angelic cabinet. There are no conclusive historical evidences of a man named Job, who was the subject of such tribulation as the hero of our book. New Testament references to Job might well be to the name that is so conspicuous in a widely-known drama. Some writers have given the credit of authorship to Moses, some to Elisha, some to Solomon, some to Hezekiah, some to Banack, and others to Elihu. The period in time to which the date of the book can with greatest probability be credited, abounded in anonymous literary productions and we may never know who wrote the book of Job. And what matters it if we shall never know? It need not affect our faith if the writer forever remains a great "unknown." The evidence of divine origin and authenticity of any book of the sacred writings depends not upon the name of the author, unless there be a divinely certified credential to that person. In the absence of such credentials we have internal evidences of inspiration which

come directly to the deeper thought and higher sentiment of the reader.

The book of Job has long been recognized and received as one of the inspired revelations of God to man. It is no disparagement of the work that its great spiritual instructions take form in a dramatic poem. Its tragic grandeur and elegiac tenderness, its magnificent pictures of nature, its graces of imagery and expression, place it among the brightest gems of literature without detracting from its ethical and spiritual worth, while they claim the attention to the book of the thoughtful and the cultured. Thus God recognizes the demands of man's intellectual nature, while imparting spiritual instruction to the heart, and appeals to the aesthetic that the better part of man's nature may be attuned to harmony with eternal and universal truth.

In the next lecture I shall ask attention to the doctrine of the book of Job.

DOCTRINE OF THE BOOK OF JOB.

Lecture delivered before the Riverside Theological Institute by Dr.
Yeaman.

CONCEDING the divine authenticity of the book before us, our principal concern is with its design. What does the book teach? What is the doctrine? The exposition of the work, verse by verse, cannot be of signal benefit except as we may incidentally find a thought suggestive of the philosophy of life as uttered by some one of the parties to the controversy that pervades the whole book. A careful study of the work reveals a difference of opinion by the several persons of the drama touching the aims and methods of divine providence. Taken together, therefore, they teach nothing definite, and if we reach any one conclusion from the controversy it is that man knows nothing concerning God's ways in providence; and when in the epilogue God Himself speaks He certifies to the ignorance of all the debators. He rebukes Job as darkening counsel with words without knowledge; and condemns the three "comforters" (?) as still more in error. He does not declare that all are equally wrong; nor does he designate the degree of right or wrong of any of the

contestants. He does not lead us to know what is condemned or what is approved by Him.

Job himself, as seen in the first lecture, makes confession of his blundering folly:

“I have therefore uttered what I understood
not,
Things too hard for me, which I knew not.”

We cannot, therefore, accept all of Job's sayings as altogether right; much less those of the other speakers who opposed his views.

It must be observed that God, in his wonderful discourses in the conclusion of the drama, lays down no rules or principles for solving the mysteries of providence. He affirms nothing. He gives no positive instruction concerning definite questions. Nothing touching the matters of controversy is dogmatically revealed.

If, then, the mystery of God's providential dealings with man is the subject-matter of the book, we have but one doctrine, and that comes to us as a negation: man knows nothing and cannot know anything touching God's providential government of the world. Faith must assent that God “hideth Himself” and that it is not for man to know the secret council of the Almighty. This being true, all speculations as to the occasion and aim of human suffering are gratuitous and vain.

That afflictions are punitive and the processes of the administration of retributive justice, as contended by Job's “miserable comforters,” finds no warrant or approval in the speeches of Jeho-

vah. And we find that the Savior rejects the same traditional and semi-superstitious notion in his reply to the curious ones of the disciples who inquired, "Who sinned, this man or his parents, that he should be born blind?" And "Jesus answered, 'Neither this man nor his parents: but that the works of God might be manifest in Him.' " The problem of physical evil is not solved in the book before us. Whatever may be the correct theory of the origin and design of physical evil does not appear from the book in question. The problem is not solved; and so far as the doctrine of the book teaches us anything touching that subject it is, that we are without knowledge and can but submissively fall at the feet of absolute sovereignty, reconciling ourselves to the truth that God doeth as it pleaseth Him and none can stay His hand nor dare say unto Him, "What doest thou?" We are not to question his proceedings nor strive to resist his omnipotence and sovereignty.

There are two respects in which Job and his antagonists stand on the same ground: that the divine government rests on the immutable foundations of truth and right; and that no man can be absolutely pure in the sight of God. About these fundamental principles there is substantial agreement; but as to the methods of maintaining Truth and enforcing Right there is divergence of opinion, and neither side is entirely right. The inference is, as before intimated, that no man can be entirely right in his interpretations of the di-

vine government.

Is this the only lesson of the book? If so, the main design of the whole production is to exalt faith above knowledge. This were a great aim! There are none of the great truths of God and man, of life and destiny, demonstrated; none is capable of demonstration by the processes of human investigation. "The natural man receiveth not the things of the spirit, neither can he know them, because they are spiritually discerned." Faith supplements knowledge and brings to realization the unknown and the unknowable.

If the book of Job has but this one aim—that of throwing man back upon simple faith as the force that must rule and direct in the realm of the unknowable—it has a great mission. But to me it occurs that the wonderful production has other aims, and these are: (1) The clear, unobscured declaration of monotheism; (2) the dim dawning of intuitive conceptions of immortality of the human soul; (3) shadowy forecastings of redemption and salvation in, by, and through a mediator between God and man.

I may be met at this point of the discussion with the questions: If the work is theological, anthropological and Christological, why is it a poem; and why has it dramatic structure? For answers to such questions, it may be said; (1) The oriental spirit, and especially the Hebrew mind in the age of the composition of our book, was a poetic spirit. The loftiest conceptions of truth found suggestive expression and illustration in the scenic aspect,

forces, motions and habit of nature. (2) The poetic form of speech is better adapted to the devotional nature of man than the scholastic, the logical, and the quasi-scientific. Poetry is natural to man. The prime mental operations of the mind are poetic. Children are poets. Their first thoughts are likenesses and similitudes. Advanced thought has for its basis differentiation. From this basis proceeds all discursive thought and elaboration. The world of intelligent life was but infantile when God by His spirit moved men to speak for Him to men. These must needs be reached through natural channels. Expressed thought must in form and spirit follow the current of thought. (3) Life is action. Movement symbolizes force, hence it is, that life-spirit is manifested by action: "By their fruits ye shall know them." The mind grasps the concrete; abstractions are resultant of concrete perceptions. There are no perceptions without movement. The drama is therefore the most natural poetry. It is illustrative movement.

The first great thought fact in the movement of our poem is a personal God. Not only is theism the very center and life of the movement from the first scene of the prologue to the final disentanglement of the epilogue, but monotheism is singularly emphasized. The Book of Job as compared with other ancient sacred writings is preëminent for its lofty presentation of the One Only True God—His omnipotence, omiscience, omnipresence, sovereignty, holiness and justice.

The most approved modern theology, with its philosophical methods and symbols, fails to reveal God as sublimely as does this ancient book. No writings of later ages bring the Infinite personality so touchingly into immanence with the finite. The thought and tendencies of the age demanded this lifelike presentation of monotheism to the human mind. Any talk of the "unknowable," the "absolute," the "ultimate cause," etc. etc, would have fallen like meteoric dust upon the untrained minds of the ancient orientals. Such phrases would have been as empty sounds upon bewildered ears. And much of such high sounding wisdom meets with not much greater intelligent reception in this age of "advanced thought." What the people needed, and what the people now need, is to *feel* that there is one personal God, Lord over all:

" 'Tis He that moves the mountains, and they know
it not;

Who overturneth them in His fierce wrath,
Who makes the earth to tremble in its place,
Its strong foundations rock.

'Tis He who forbids the sun, and it withholds its
rays;

Who sealeth up the stars.
Who bent the heavens all alone,
And walks upon the mountain wave;
Who made the Bear, Orion and Pleiades,
The hidden constellations of the south,
Who doeth mighty works unsearchable, and wonders infinite."

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But this ancient concept of God is not only that of power and wisdom, but that of purity likewise (chapter 4—Eliphaz):

“To me at times there steals a warning word;
Mine ear its whisper seems to catch.
In troubled thoughts from spectres of the night,
When falls on men the vision-seeing trance,
And fear has come, and trembling dread,
And made my very bone to thrill with awe—
‘Tis then before me stirs a breathing form,
Over all my flesh it makes the hair rise up;
It stands! No face distinct can I discern!
An outline is before mine eyes;
Deep silence! Then a voice I hear:
Is mortal man more just than God? Is boasting
 man more pure than He who made him?
In His own servants, lo, He trusteth not.
Even on His angels, doth He charge defect.”

II. The physical structure of man, intuitively correlates the thought of soul immortality with conceptions of a personal God—creator, disposer and just dispenser of all things.

The soul of religion, as a system, is in the soul of the religious being. The subjectivity of faith has as its object an immortal supreme personal being. A sense of relation to that one immortal and ineffably glorious being can but awaken in the finite mind subjective aspirations to and glimmering possibilities of its own immortality. The concept-immortality suggests immortality as its base and cause. Could man conceive immortality with-

out the presence of an immortal impulse? This impulse is "the power of an endless life." It was the indwelling, inherent force that lifts the mind up to the realization of the unseen, invisible and undemonstrable. It was not the influence of dogmatic deliverance that led the author of our book to make Job passionately though vaguely exclaim a hope of immortality and resurrection. It was the potency of intuitive, though uninformed, consciousness of more than tentative relation to eternal personality. Would it not be a contravening of common consciousness to question the existence in man of a sentiment, feeling or inherent influence—call it what we will—that has a power over the soul, shaping its character and, in a measure, determining its habit, yet undefined and indefinable in the forms of thought and language? It is this "power of an endless life" more than of dogma that connects the soul's conscious self with the concept, *God*.

All religious ideas, sentiments and impulses are the outgrowth of theism in some of its aspects. All superstition and idolatrous worship are but expression of theism. Conviction of the existence of one eternal, omnipotent and righteous God, must be the source of the highest religious ideas. If man has a sense of personal dependence upon accountability to such a God, his character shapes itself in harmony with these convictions, and with this a longed-for communion with the object of worship. Such a religion carries with it and emphasizes a spiritual morality as consistent with and

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necessary to such communion. This fellowship with God awakens in the soul longings for continuousness; a dread of separation from God brings sad despondency. Indeed, the oft recurring expressions of Hebrew despondency are far more spiritual than heathen confidence, and more in accord with the known higher capabilities and purer sentiment of the soul than philosophic stoicism. Job's afflictions were great beyond our power of sympathy, for we have encountered no such deep and murky waters; yet he mourns for God more than because of the loss of property, bereavement of sons and daughters, or the painful and loathsome affliction of his own body.

"O, that I knew where I might find Him;
Oh, that I might set my cause in order before
Him."

And again,

"Though He slay me, yet will I trust Him."

This same monotheistic sentiment filled and attuned the heart of the Psalmist:

"As the heart panteth after the waterbrooks
So panteth my soul after Thee, O God!
My soul thirsteth for the living God."

The monotheistic conviction from which proceeds the "power of an endless life," though nothing be said of immortality beyond the grave, and a bodily resurrection, has in it the germ of the great truth—life and immortality brought to light in the gospel.

III. That redemption and salvation are even

dimly foreshadowed in the book before us, is not an interpretation general or common with Biblical critics and expositors; and in the few cases when there is a mild and hesitating assent to the possible Christology of the book there is, as a rule, no disposition manifested, so far as I know, to emphasize the thought by affirmative argument. Feeling, as I do, that the divine mind in its relation to and dealings with man finds its highest and ultimate expression in the human manifestation of the divine Logos, I cannot assent to anything as from God that is not of and concerning the Christ. Without Christ, all sacred writings are as a tenement without a tenant—they are as words without thought.

I am not insensible of the obscurity of the Christological feature of the almost mysterious book in question, and, therefore, it is with embarrassing hesitancy that I approach the discussion of this branch of my subject, and I beg of you to bear with me and patiently follow me, that by our combined inquiries and reflections we may find the prize—the truth for which we all search.

There is one proposition to the truth of which we all yield a willing assent and that is that God was for ages and centuries preparing the world for the advent of the Christ; and that at the “fullness of the times,” when all things were ready, “God sent forth His Son made of a woman, made under the law to redeem them that are under the law.” Now when the Christ came and taught that the Scriptures—those books which were canonical

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with the Jews—testified of Him, we had reason to believe that He was the central Truth of all divine verbal revelation to man.

With this authoritative information we are prepared to accept the general proposition that Christ is in the book of Job; and furthermore, the same authentic information warrants us in hunting for Him in the entangled movements of the human disputation. Glimpses of Him there are like the rare blooms of the vine-entangled forest, the beauty of which is enhanced to our vision by the labor of the quest.

May we not look upon the physical pain and mental agony of the distinguished and righteous sufferer, as not so much the administration of retributive justice, or disciplinary chastisement or even as a test of the integrity of devotion and loyalty to God, as an intimation that human suffering is not a permanent, but a transitory condition of the righteous, ultimately to be removed by the suffering of an absolutely righteous man? The discourse of Elihu looks backward to the original sin of humanity and to the sad fact of human experience proceeding therefrom, that all men are guilty before God, and that there are none righteous in the degree of the divine holiness, while the address of Jehovah looks forward with prophetic view to the future expiatory suffering of a righteous man. That Job's righteousness, though he was vindicated, could not save him, is clearly indicated by God's challenge of him in chapter 40:

“Deck thyself now with majesty and excellence,
And array thyself with glory and beauty;
Cast abroad the rage of thy wrath,
And behold everyone that is proud and abase him;
Look upon everyone that is proud and bring him
low;
And tread down the wicked in their place;
Hide them in the dust together;
And bind their faces in secret.
Then will I confess also unto thee
That thy own right hand can save thee.”

As it was impossible for Job to do the things to which he is challenged by the sarcastic irony of Jehovah, by just so far was it impossible for Job to save himself. Now the contention of all the parties to the drama is that mortal man cannot be just with God, and that nothing short of absolute righteousness can save him. Yet salvation is not at all despaired of. Job's confidence lingers around an assured redemption, and may we not infer that the divine disentanglement prophetically forecasts salvation by a righteousness equal to the divine requirements and the needs of helpless sinners? To the extent that the indirectly mediatorial intimation of the divine solution comes in close correspondence with the deepest and noblest of all that Job maintains; with the experience of his hope that God will appear to vindicate and establish his righteousness; or in other words, to the extent that Job confidently waits for a divine redeemer (chapters 19 to 25) and he receives an objective confir-

mation from God himself—to this extent the whole poem may be classed with the Old Testament writings which are mediately and implicitly, though not immediately and explicitly, prophetic of salvation in an absolutely righteous man.

This view is confirmed by Job's expressed wish for a Daysman; and when he speaks of God—of holding converse with God—he seems to realize the need of a mediator, but has not knowledge of any such provision in the divine economy:

“If I be wicked,
Why then labor I in vain?
If I wash myself with snow water,
And make my hands never so clean;
Yet shalt thou plunge me in the ditch,
And mine own clothes shall abhor me.
For he is not a man as I am that I should answer
him,
And we should come together in judgment.
Neither is there any Daysman between us,
That might lay his hand on both of us.”

Manifestly this dolorous complaint has in it a sense of self-depreciation, and inability to present one's self perfect before God, and an intimation that a mediator would be a happy arrangement, for he says of God:

“He is not a man, that I should answer him,
And we should come together in judgment.”

Then he conceives the good there would be to man if there were one to “lay his hands on both of

us." It is said by some expositors: "There is no prophecy of the incarnation in the verses" (chap. 9:32-35). A clear conception of the incarnation is not necessary to a suggestion from "the power of an endless life" that can move the soul to an intelligent though faint conception of man's need of a mediator with God. If there were not in man an original conception of mediation, he would be incapable of grasping the thought intelligently when presented to him, and could not, therefore, have faith in an interceding Savior. All of the Old Testament prophecies of the Messiah are more or less obscure, and if man had no independent conceptions of mediation he could not have interpreted such prophetic writings. The verses just quoted from the ninth chapter of Job certainly intimate man's consciousness of the need of a Days-man between himself and God.

The vision in Eliphaz's first speech in chapter 4, considered in connection with other Messianic intimations, may be suggestive of the thought of mediation by a righteous personal substitute:

"To me, at times, there steals a warning word....
'Tis then before me stirs a breathing form....
It stands....An outline is before mine eyes.
Deep silence! Then a voice I hear:
Is mortal man more just than God," etc.

If this image were written for any other purpose than the writing of it, it suggests that there is a provision in a mysterious person for man's justified presence before God. The writer could not comprehend the image he saw. It was a mere

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“outline” calling for a “deep silence.” And “great is the mystery of Godliness—God manifest in the flesh.” I feel disposed to insist that a Christological interpretation of Eliphaz’s vision is not inconsistent with the general import of Old Testament Scripture and not inharmonious with New Testament Scripture certification of the Christological purport of the Old Testament writing. The “breathing form,” the “deep silence,” then the voice uttering thoughts of the disparity between man and God, remind one of the living breathing Son of God; the deep silence suggests the momentous issues involved in the incarnation, and the solemn interrogatory asseveration of man’s state before God taken in connection with the general discussion faintly suggests the evangelical subsequent revelations.

Add to these Job’s declaration of hope in a personal redeemer (chapter 19):

“For I know that my redeemer liveth,
And that he shall stand at the latter day upon the
earth;
And though after my skin worms destroy this
body,
Yet in my flesh shall I see God;
Whom I shall see for myself,
And mine eyes shall behold, and not another.”

The theophany of the epilogue may, without violence to some rules of interpretation, be taken as representing the Christ. It is admitted that the other theophanies of the Old Testament were ap-

pearances of the son of God, and why not this representation? All things are of and for the Logos. All things are upheld by the word of his power, and in him all things are to be reconciled. He is the all and in all to the soul, and Lord over all. The theophanic declaration of power, sovereignty and justice with mercy, are consistent with the post-resurrection declaration: "All authority was given to me in heaven and on earth."

The conclusion of the whole scene, so full of pardon, justification and benefactions to repentant Job, is consistent with the exceeding great and precious promises of the gospel, and strong physical symbols of spiritual benedictions.

We may then conclude that the wonderful book in question is intended to serve a two-fold purpose: (1) To reveal to man the unsearchableness of God's ways; and (2) a stage in the progressive unfolding of Divine wisdom and love in the world's preparation for the sublimest revelation of the Infinite Creator, Only Sovereign and Loving God of heaven and earth, to whom be dominion and glory and power world without end—Amen.

[Scholars, will observe, that in these lectures on Job, Dr. Yeaman quotes from the translation of Professor Taylor Lewis, LL. D., found in Lange's Commentary on the Old Testament.—AUTHOR.]

CHAPTER I.

THE GOD-MAN.

The following treatise is the one referred to on page 113 of the Biography. Though the treatise is incomplete it shows very clearly as well as forcibly Dr. Yeaman's views on the great question of the Divinity of Christ:

ALL OF THE vital and enduring interests of humanity and of individual human beings gather about the proper answers to a few questions: "Who is this Son of Man?" "What think ye of the Christ?" "Who do men say that I am?"

This is a busy age in which the present inhabitants of the earth live. The twentieth century becomes the trustee of immense assets transmitted by the nineteenth century. Never before was the human mind so absorbed in problems of progress. Material forces and substances are so rapidly responding to the behests of mind that the day of man's dominion over the works of the Creator seems to have reached the glory of high noon. Things are being done, that within the lifetime of many men still living were deemed impossible—things so far removed from common experience. Telephonic communication and wireless telegraphy were not more than imagined in the middle of the last century, and to have seriously suggested the

possibility of their accomplishment would have been set down by popular thought as evidence of mental infirmity; but the infancy of the twentieth century accepts the accomplished facts without a shudder of surprise.

All things temporal, from problems of labor to wages, from enterprises to fortune, from personal avarice to riches, from thirsting ambition to worrying distinction, fill life with anxiety, worry and exhaustion.

Things eternal are not lost to view altogether. God and man and an unknown hereafter are engaging the thought, the learning and the research of strong men and women as never before in the history of human progress. Science, philosophy, history archaeology, literature and criticism are summoned to the witness-stand to bear testimony to questions pertaining to man's origin, nature and destiny; to the question of a divine revelation to man, and as to the nature, mission and power of a single historic character—Jesus of Nazareth, whose name has so influenced the life and life-conditions of millions of human beings for more than sixty generations.

Volume has been added to volume and tome to tome in recent years, of learning and argument, pro and con, concerning the orthodox contention that Jesus Christ is very God and very man—God manifest in the flesh.

It needs no argument to prove that one's disposition of the questions concerning Christ depends upon what one thinks of Him. For as a man

thinks in his heart so is he. He who thinks of Christ as the hero of an ancient oriental legend, will in his mind and attitude dispose of all questions concerning him as an intelligent reader disposes of a fairy tale. He who thinks of Him as a myth transferred from pagan mythology, will regard his name with no more than the interest that a student has in the historic development of thought. He who thinks of Him as a real historic character, but as an imposter, can but regard the man with contempt. He who thinks of Him as a real historic character, but only as a great moral philosopher, as did Renan and John Stuart Mill, both skeptics, will respect His name and His wisdom. He who thinks of Him as a real historic character, divinely inspired to teach morality as a basis of salvation, can regard Him with reverential deference, while rejecting his person as the end of the law for righteousness to them that believe. This class of thinkers take what Christ *says*, but do not receive *Him*. Others think that Christ is very God as well as very man, and hold that His personality is the life of His doctrine, and that He, not merely what He says, is able to save to the end all them that come unto the Father by Him.

The object of this chapter is to inquire which of these opinions is founded in truth. There can be no question more vitally important than that which involves the true nature of Jesus Christ and His relation to man in the interests of the life that now is and of that which is to come. If any of the conceptions of Him other than the last above writ-

ten be true then it is reasonably certain that sinful man is without a Savior. He is left to save himself if saved at all. If Jesus be only the hero of an old legend, or the mythical conception of a pagan brain, or an imposter, or a mere moral philosopher, then He is not the Son of God. If He be the Son of God merely in the sense of moral and spiritual preeminence because of unusual gifts of the divine through the Holy Spirit, then He is only human, and the title "Son of God" is only an honorable appellation, and He is not a personal Savior of souls, but only the best and wisest teacher of religion the world has ever had.

The contention of this chapter is that Jesus Christ is God. By this I mean more than that Jesus Christ was Godly. I mean that he was the one true God manifested to man in the flesh, in veritable human nature and form and habits of life—sin excepted. You have read and heard of objections to this view of the nature of Jesus Christ. Let us examine some of the chief of these objections:

(1) That man should be God involves too great a mystery to be understood and is not therefore believable. Certainly the incarnation of God is a mystery. No one controverts this proposition. Paul says, "Confessedly, great is the mystery of Godliness, God manifest in the flesh, seen of angels and believed on by men."

But shall we dismiss the subject because of its mysteriousness? Whereunto would not this way of reasoning lead us? Would you not have to

deny the fact of your own existence? Is not your existence a mystery? Is not the economy of your organism a mystery? How far have you apprehended the laws of your mind? What is thought? What is memory? Why is it that you can solve a mathematical problem? You must not say, in answer, I know that I can think, and remember, and solve problems. But why do you know? that is the question. You say I am conscious of these facts. Well, then, what is consciousness? How does it come about? You "know the *facts*." That is just the point, and we shall have use for it further along.

But let us look at some mysteries that do not involve metaphysics. You are breathing now, but if you are in good health you were not conscious of your breathing until these lines called your attention to the fact. Why do you unconsciously breathe? You know the fact that you do, for when you awake from sleep in the morning you may know that if you had not been breathing while asleep you should not have wakened. But now, can you tell why and how you involuntarily and unconsciously breathe?

You eat three meals a day. Why? To sustain life, you answer. But how does what you eat sustain life? What is life? Why does it have to be sustained by taking in your body extraneous substances? How do meat and bread and vegetables become to you bone and blood and tissue and strength? You say, by digestion and assimilation. Very well. Why do digestion and assimilation go

on without your mental command that it shall be so? Are not these processes purely physical and mechanical without the interposition of mind? Is not this a mystery to us? Nevertheless we eat, and would regard ourselves as extremely unfortunate if we were deprived of the edibles so essential to being and well-being.

We might push this thought indefinitely, and ask what is vegetable germination? what is animal procreation? what is oxygen? what is hydrogen? what is nitrogen? what is electricity? etc., etc., etc.

Is not each of us a mystery in a world of mysteries? Is it not unreasonable to reject the truth of any proposition simply because it is mysterious to us? If we reject the doctrine of divine incarnation because it is a mystery to us how such a thing can be, we, to be consistent, must reject the truth of the facts with which we are most familiar. It has not yet been definitely determined by science what is the cause of an earthquake, yet we must not refuse to believe that the earth does sometimes quake.

2. Another objection to the doctrine of the divine incarnation is that *such a phenomenon is not within the common experience of human life and therefore not within the range of evidence.*

May we not ask in reply: Does man know nothing but that which is established by testimony within the limits of common experience? The law of gravitation, esteemed by philosophers as the force that maintains systematic and safe movements of the bodies that make up the universe, is

not a thing of common experience. Indeed, not all minds can grasp Newton's theory "that every two bodies or particles of matter in the universe attract each other with a force proportional directly to the quantity of matter they contain, and inversely to the square of their distance." Here is a fact stated—bodies or particles of matter attract each other; but why this attraction? We can believe in the law of gravitation, for it does not contradict any fact or law that we know to be established in the economy of the physical universe, and we know there must be some reason why an apple falls to the ground when loosed from the tree. Our experience goes no further than that objects above the ground, unsupported, fall to the ground. Must our belief stop with this experience? May we not believe the falling object is attracted to the earth because all bodies gravitate toward each other?

This notion of the unbelievableness of the doctrine of the incarnation because such a thing is alien to our experiences, logically leads to atheism, for no man hath at any time seen God. He has never appealed to our consciousness through any of the physical senses, so that we have no experience of Him except through faith. "He that comes to God must *believe* that *He* is"—must be persuaded of His personality. This *persuasion* comes not of demonstration, but from the force of preponderating probability and the intuitions of the human mind. Natural theology goes no further than to create a reasonable presumption that

there exists an intelligent first cause for all things. It does not by itself, prove the existence of the God of the Bible. The wonders of creation, associated with the universal intuitive conception of a supernatural overruling intelligence, is confirmatory of Bible revelations of an all-wise, omnipotent, and benevolent Being who is the Author and Governor of all things and all intelligences; but further than this the force of common experience cannot lead us. To believe in the personal manifestations of God in the flesh is no greater demand upon our credulity than to believe that God is; and if we reject the Christ of sacred history because the virgin nativity is out of the limit of human experience, we must reject God for the same reason. It is not difficult for us to imagine the conditions of human life, individual and social, if the God of the Bible be banished from the regions of the believable.

It is contradictory to our consciousness to assert that nothing is believable that does not come within the comparatively limited range of human experience. We know that fruit trees carry through the winter two different and differing roots of germs, one of leaves, and the other of fruit, so that in the spring the tree is adorned with foliage and bloom, and after a while with ripening fruit. But the process by which the life of the tree develops its hidden germs into leaves and fruit-blooms, with a conservating distribution, we do not know. This process is not within the range of our experience, yet we have knowledge of the *fact* and by that

knowledge we are influenced notwithstanding our ignorance of hidden forces and methods.

I once asked this question of a learned scientist and professor of physical science in a leading college: "Professor, what is electricity?" He promptly and candidly replied: "I don't know; but I know some things it does." Shall we decline to believe there is a subtle something which we call electricity because of the failure of our experience to teach the substantive nature of electricity? Would not such a state of mind be simply stubborn nonsense? Shall we refuse to believe in the incarnation of the deity for the reason that our experience does not reveal to us analogous instances?

3. It is broadly asserted that the claim of the virgin nativity of Jesus is a myth because such a fact is a physical impossibility.

Is anything impossible with God? If God spoke cosmos out of chaos, if He commanded light out of darkness and there was light, could He not have as easily formed His son in the womb of the Virgin Mary? If while Adam was in a deep sleep, God took from him a rib and formed woman, could he not have done the great miracle of the virgin conception? May we not without violence to the laws of scriptural interpretation conclude that Christ is called the Second Adam for the reason of the similarity of His introduction, with that of Adam's, into the world? The first Adam, from a lifeless form composed of the elements of the physical world, became a living soul when God

breathed into him the breath of life, so the eternally divine took unto Himself when the Holy Spirit moved upon the generative organs of the virgin. The last is no more unbelievable than the first. There is a more convincing argument for the designation of Jesus as Second Adam than the conception that Adam is the federal head of the human race and Jesus the federal head of the redeemed and saved. The federal headship analogy fails, for Christ by tasting death for every man, removed from the race the penal consequences of Adam's transgressions, but He becomes the head of those only who are united to Him by living faith. The sinner is not in Adam, but all the saved are in Christ. Paul was thinking of the origin of Adam as the created image of God, and Christ as the expressed image of the Father when he calls Christ the Second Adam, for in Him the saved are restored to the image of the Father. If we can believe that Adam became the image of God when God breathed into him the breath of life, what difficulty is there in believing that Christ, begotten of the Holy Spirit, is the express image of the Father?

A denial of the virgin birth of Jesus Christ is equivalent to denying his resurrection. For if Matthew's and Luke's accounts of the virgin birth are false, then their accounts of the resurrection must be excluded from their testimony; for if as witnesses they are false in one particular, they must be presumed false in every part of their testimony. If the fact of the resurrection be ex-

cluded from the testimony of the evangelists, then we have taken the foundation from under the Pauline theology, for he makes a risen Savior the ground of salvation. With the Pauline view our reason and our faith accord, for had Jesus Christ remained in the tomb, we could have had no High Priest representation at the throne of the eternal Majesty.

The sacrifice of Christ would have been fruitless if death and the grave were the last of Him. The believer is saved by the life of Christ, who is a High Priest after the power of an indissoluble life. This same power (*dunamis*) gave Him the victory over death and the grave. Whence this power if He be merely human? Whence His superhuman power, if He be not God?

We are told by some later day critics that, if the Virgin birth of Christ be eliminated from the creed of Christianity, we should still have a basis for Christian doctrine and life in the Sermon on the Mount. But Matthew is the only one of the evangelists who records the sermon on the mount; and if he lied about the Virgin birth, then we cannot trust him concerning any other part of his record.

It may be contended that while Mark and John are silent as to the supernatural conception of Jesus, they testify to His resurrection, and therefore that great fact of the redemptive and saving economy of the gospel is secure. But if the authenticity of the gospels by Matthew and Luke is discredited, by what method do we accept the au-

thenticity of Mark and John's testimony? Do not the four witnesses stand upon the same historic ground?

Again: Do not all of the evangelists record the miracles of Jesus Christ? No miracle that He wrought was greater than the miracle of His conception in the womb of the Virgin. If the story of his nativity as recorded by Matthew and Luke be false, how can we accept the truth of miracles recorded by Mark and John?

Our faith need not be staggered by the story of the miraculous conception, for it is not so great a wonder as natural generation. How marvelous the facts of natural generation! Every element of the anatomical and physiological constitution of a human being in the microscopic germs—bones, flesh, nerve, nails of fingers and toes, eyes, hair, blood, all enveloped in that embryo that at first is so infinitesimal; and yet by the mystery of gestation the perfect human form is to be developed, with every part and organ systematically adjusted and related. Thoracic and abdominal organs, trunk and limbs, hands and feet; the wonders of vision provided in eyes, just enough, and located just as they should be; hair for the head, nails for digitals and toes, the heart to pump life fluid by an automatic process, the brain in the head, and the power of thought and language developed with the growth of the perfected and delivered conception. What more wonderful than the generation of a human being? And yet this being, fearfully and wonderfully made, calls in question

the possibility of a human being by miraculous interposition of the God that ordained the laws of generation and gestation. How unphilosophical! How absurd!

The supernatural origin of Jesus of Nazareth is recorded as a fact. Is the record true? Is the proposition that Jesus of Nazareth is very God and very man, believable? We have shown, I think, that the chief objections to the believableness of the truth of the proposition are not tenable. It now remains for us to inquire: Does the word of God teach that the person of Jesus of Nazareth was a union of the Divine and human natures?

I. Was Jesus Christ God according to the Scriptures? The chief proof of the divinity of Jesus Christ is His own testimony: (1) He declares Himself to be one with God the Father; (2) He asserts His auto-human existence; (3) The spontaneity of His expressions or declarations of consciousness of the nature of His own person verifies the truth of His incidental claim to deity; (4) His general character establishes His veracity; (5) His miracles are confirmatory of the testimony of His personal consciousness.

II. Was Jesus of Nazareth a man? (1) He was born of woman; (2) He calls Himself the Son of man; (3) He had a human mind; (4) He had a human body; (5) His life was that of a man; (6) He died as man dies.

III. Were these two natures united in one person? Evidently so, for it is the same person who

says: "Before Abraham was I am," and "My soul is exceeding sorrowful." The same person who asks in prayer to be taken back to the glory he had with the Father before the worlds were, is He who says, "Get thee behind me, Satan," etc., etc.

Now comes the question: How can these things be? May I not ask with all due respect to the inquirer: Why should we concern ourselves with that question? It is fact with which we have to do, and not the origin or mode of fact. Is not this true in all the chief affairs of life? How is it that a grain of wheat cast into the ground by the tiller of the soil, will in the very process of decay and death, fertilize a germ which shall, in the unknown process of nature, bring forth a large number of grains of wheat, and thereby make it profitable for the agriculturists to cast many seeds into the ground that commerce may be sustained and that man may be fed? Is it not the fact with which we have to do and not the hidden laws of nature? Can any of us explain the mysteries of vision? You look out through your own window upon a landscape. At one sweep your vision takes in and discriminates a large number of differing objects: trees, shrubs, grass, birds, and four-footed beasts of different species, and a rippling stream of water. The view interests you. Are you incredulous as to the existence of these different and differing objects because you cannot tell exactly how it is that as a combination view the mind, through the aid of the eye, at once distin-

guishes one object from another, and each from all others? What is it of which you are conscious? Is it not that you see and distinguish the objects in the range of your physical vision? What is this but a fact? Herein is the ground and limit of all knowledge. The source of this knowledge is two-fold: (1) The impression upon the mind through sense perception; (2) the conviction produced by such circumstances as creates a reasonable probability of the truth of an asserted fact. Can we by the natural process of the mind go any further than these boundaries? Is it not in exact accord with our personal experience that "we know in part" only? Who yet has by the process of reason grasped an ultimate truth? What know we of the vastness and complexities of the great universe in which we live for a few fleeting years? Are we not groping in the dark about the little corner in which we are shut up, wondering what is around us and what is above us and beneath us? Are we not constrained to confess our ignorance of that which we best know, and that our eyes are so inscaled that we see in part only, that which seems plainest?

This world of ours convinces us of its reality. Here it is, a *great fact*. Shall we disbelieve its existence, because we cannot account for the fact? Its existence appeals to your judgment through the physical senses. Very well, how came the objects that thus appeal to you? You answer; God made this world. An excellent answer, but you will not refuse to believe that God made the world

because you cannot tell how He made it. Shall we refuse to believe in the divine and human nature united in one person because we cannot tell how the two distinct natures are so united that that unique person is at once God and man—very God and very man? Is not the evidence of the fact sufficient ground for our faith?

All discussions of the *how* of the union of the divine and the human in the person of Jesus Christ have been as injurious as they have been unprofitable. Purely speculative has been, as it necessarily must have been, all the discussion of the nature and method of the incarnation of God. These discussions have engaged the thought of theologians and ecclesiastical councils for ages, and have been fruitful of acrimonious controversy and even persecution.

It is not part of the purpose of this chapter to trace the history of these discussions and the great theologians who have participated in the past or the present diversities of opinions. This book is not so much for theologians as for such persons as desire a plain discussion of a question so vital to Christian faith and life and salvation.

The aim of this chapter is to draw attention to the proposition that we are to deal with a question of *fact*, and not of philosophy or science in the common acceptance of these terms.

Is it a fact that the New Testament Scriptures teach that Jesus Christ is the God-man? Very God and very man? If so this is the end of all controversy, except to show that while the *fact* is

above reason it is not unreasonable: i. e., it is not unbelievable. Its mysteriousness is not out of the nature of things generally. If there were no mystery about the incarnation, it would be the only thing in the world not mysterious.

Let not your faith be disturbed by science—falsely so-called. God has manifested himself through love for us, that we may be enlightened and saved. “Dost thou believe on the Son of God?” is the question which should engage us.

CHAPTER II.

THE GOD-MAN, THE WONDER-WORKER.

THE greatest wonder in the universe is the universe itself. Whence this wonder? Faith in creation is the fundamental subjectivity of any true religion. If there be no creation, there is no creator, and if no creator there is no worshipful object. Is the universe self-existent? If so we can have no God other than the conception of our own ideas; and this would make as many Gods as there might be individual conceptions. Scarcely any two persons would imagine the same kind of a God, if any God were imagined at all. When we speak of *creation* we mean more than cosmos; the term "creation" includes the origin of matter as well as the orderly arrangement of matter. Some deistical theorists scantily admit a divine cosmos, but fully deny the creation of matter by a God. They claim that matter must be eternally existent—that creation of something from nothing is impossible. If this were so then God did no more than *form* the worlds—He did not create them. He was no more than a mechanic who manipulated raw material already at hand into the wonderful machinery of the universe. This view, of course, makes God a wise

master builder, but takes from him the characteristics of the God of the Bible. And if the God of the Bible be taken out of the Bible, then what remains of it that is of any use to man?

If, according to the materialists, the cosmos is the development through evolution of the eternally existent particles of matter, then the universe is God, and God is the universe, and pantheism is the only true conception of the Deity. Pantheism is at last nothing but atheism. And as man is a part of the universe, it follows that mankind is a part of God. This leaves the "worshiper of nature" a self-worshiper. And as there is nothing in nature, so far as we can know, higher than man, the "worshiper of nature" is a self-idolator, and when he can no longer worship himself he is no more.

This view of creation so far contravenes the teaching of the Bible as to leave that sacred Book a cunningly devised fable, and leaves the materialist a lonely, hopeless infidel, struggling with the warring adversities of life without other aim than to sustain a temporary conscious existence, and conclude the conflict by passing into unconscious atoms of unthinking matter. If nature be God, what a cruel monster nature is—making feeble man, susceptible to all manner of physical ills and suffering—laboring against adverse conditions to maintain a short and precarious existence midst clouds and winds and storms and poisons with no hope but the possible gratification of appetites, passions and ambitions, and to die out of a mis-

erable existence! But it may be answered: Is not man doomed to the hardships and cruelties of life even though God and not nature be his creator? Yes; but with this great exception: man as a rational moral being has brought his ills upon himself, while a merciful Creator offers and provides ultimate and eternal deliverance from all ills, to all who will be reconciled to Him. Nature makes no such provision, and furthermore nature, if creator of man, is so because man is of nature, and his ills are resultant of his origin, and nothing in him other than natural forces, and nothing beyond nature to suggest remedy or deliverance. The materialist must ignore the Bible as a divine revelation, for materialism is without any divine intelligence to make a revelation. The logical and necessary conclusions from materialism leave no place, ground, or room for faith; for while faith of man is a subjective condition, it must have objectivity as its inspiration. If nature be God, and man the highest expression of nature, there remains no object to inspire faith in the mind, and the word is a nullity. And just at this point may we not ask: How could the idea of faith originate in the human mind if there be nothing beyond itself unto which it may look and upon which it may rest with confidence equal to its desires and aspirations? There must be such a state of mind as faith, else the idea could not have been in the mind. It will, of course, be understood that I am using the word "faith" in its religious sense. There are such states of mind as belief and trust

that are limited in their significance and use to secular relations and affairs, but the faith that reaches beyond the temporal and into the eternal is a different state of mind and rests on different data, and necessarily includes in its subjectivity more than the mere intellect; it is associated with and partakes of the affectional nature. This state of mind that rises above the things that are temporal cannot be a state of mind if the doctrine of materialists concerning the origin of the universe be true, because their theory admits of nothing beside or beyond the material.

Then, as I have already said, faith in a personal creator is the starting point and foundation of an evangelical or saving faith. The author of the letter to the Hebrews tells us: "Now faith as an assurance of things hoped, a conviction of things not seen. . . . By faith we perceive that the ages have been framed by God's word, so that what is seen has not arisen out of things which appear."

The creation of the heavens and the earth is the most stupendous miracle of all the ages. If we can believe that God created all things, why should we stagger at the record of any lesser miracle? To create, *ex nihilo*, is a greater wonder than giving sight to the blind, healing the sick, or raising the dead.

Our senses tell us of the existence of the material universe. Through this means of knowledge, we know that our world *is* and that we are in it. But this world of itself does not acquaint us of its origin.

The Bible tells us that Jesus Christ is the author of creation. "In Him were all things created in the heavens and on the earth, the visible and the invisible whether thrones or dominions, or rulers, or authorities, all things have been created through Him and for Him, and He is before all things, and in Him all things hold together." (Col. 1:14.) "In the beginning was the word and the word was with God and the word was God. The same was in the beginning with God. All things were made through Him, and apart from Him was nothing made, that has been made. And the word became flesh and dwelt among us." "All things are upheld by the word of His power."

The work of creation is a wonder. The author of this great work is Jesus Christ, the Son of God. The heavens declare His glory and the firmament displays the work of His hands. Stupendous miracle! But the possibility of miracles is denied by some thinkers and writers who make no distinction between God and nature. Spinoza, a Dutch philosopher of the seventeenth century, denied that there is any distinction between the natural and the supernatural. This was a natural sequence of his idea of creation; he says that to conceive "that substance can be created is like saying a false idea can be a true one, as absurd a thing as it is possible to conceive." He has his followers to-day, who contend that all power is in natural forces and therefore aside from or above these forces no effects can be produced. This is the theory of the

pantheists: "The government of the world is not the determination of events by a supernatural intelligence, but reason inherent in cosmical forces themselves and their relations." Of course this theory cannot admit the possibility of a miracle. Others who admit creation by supernatural intelligence hold that all events in the material world are the effects of the operation of second causes; that these causes are cosmical forces, acting independently of the intervention of the Creator. This is as much as to say that the Creator made a great machine and then retired without any further control of his work.

It is almost needless to say to the Bible reader that all such contentions are without even so much as an intimation of Scriptural warrant. On the contrary, it is expressly written in the Word of God that the Father "causes his sun to rise on evil men and good, and sends rain on righteous and unrighteous." He "clothes the grass of the field, which to-day is, and to-morrow is cast into the oven." He feeds the fowls of the air that neither sow nor reap nor gather into barns, and not one of them falls to the ground without Him. The young lions roar after their prey and seek their meat from God—He opens his hand and they are filled. All things are upheld and hold together by the word of His power. To deny the government of the creation by the Creator, is to dispute the sacred Scriptures, and if they be not true then surely all men are in the world without hope and without God. Is it not more in accord

with sound reason to hold that God administers the affairs of His own work, than to hold that He leaves all things to natural forces? That natural forces are parts of creation none will deny. There are natural forces in our offspring, but we do not leave them to run their own course without parental care and authoritative supervision.

The contention of David Hume, the great Scotch philosopher and historian, is that no evidence is adequate to the sufficient proof of a miraculous event, that faith in miracles must rest on historical testimony; and that this is no more than the testimony of men who are liable to be deceived. All confidence in such testimony is founded on experience. Experience, however, establishes that human testimony is not always reliable, whereas our experience teaches us the course of nature is uniform without exception.

Let us look a little carefully into this broad denial of the possibility of the proof of a miraculous event: (1) What is "sufficient proof"? (2) Is it true that all men are liable to be deceived? (3) Is it true that confidence in historic testimony is founded on experience? (4) Does our experience teach us that the course of nature is uniform, without exception?

First. Sufficient proof of any fact is competent evidence by reliable witnesses that the event in question did take place. The four evangelists who record the working of miracles by Jesus Christ, especially Matthew and John, had opportunity to know from personal observation, the

truth of that which they affirm. They were sufficiently intelligent to discriminate the events which came under their personal observation. Were these witnesses reliable? The presumption is that they were. There is no evidence to disprove this presumption. The presumption must stand as to their credibility until it is removed by competent and reliable testimony. There is nothing in their testimony to indicate or even intimate that they had anything to gain personally by testifying falsely. Their testimony is corroborated by Mark and Luke, whatever may have been their opportunity for personal observation of the facts in question. There is no evidence of collusion or conspiracy, for the witnesses gave their depositions at different times and different places, considerable time intervening dates, and considerable space separating places. We must admit the competency and credibility of the witnesses.

Second. Were these witnesses deceived? What is a miracle? This question does not concern us at this place; for whatever may be the special significance of the word "miracle," it must be borne in mind that the witnesses were not testifying to this question, but to the *fact* of certain remarkable and unusual events. It is not to the nature of the events to which they bear testimony, but that the events took place. Now let us see if they could be deceived. At the marriage feast of Cana a remarkable event is said to have occurred. All of the associated facts occurring at the same time and place with the event in question are to be con-

sidered in connection with it. As to the fact, the witnesses will not be supposed to be deceived. That Jesus, and Mary His mother, were among the guests, is not unbelievable; that Mary's attention was called to the fact that there was, by some oversight or neglect, no wine in the vessels used for that purpose may be believed; that she told the servants to speak to her Son about the trouble and to do whatever he might command, is quite in harmony with a mother's confidence in the wisdom of her first born—especially as that first born was a man-child; that the servants did as Mary suggested is a little remarkable, but not altogether contrary to what might have been expected under the circumstances, for they were perplexed and anxious, and it is altogether probable that they feared they were to be held accountable for the lack of wine; the servants did as Mary advised them; Jesus gave attention to the communication by the servants, and bade them fill the vessels with water. Now these are ordinary facts: i. e., they are not so extraordinary that a witness of common intelligence could not detail them intelligibly. They might have been deceived, but such a thing is not probable. Circumstances of such a social event would attract attention to incidents more than if the occasion had been one in which attendants were less intense. Now comes the event on which the whole question turns. Jesus says to the servants: "Draw from the vessels." They did as bidden and the cups were filled with wine. How came the water to be wine? That is not the

question. It is an event—a physical fact about which the witness testifies. It was a very remarkable, an unusual, a startling fact, and for this very reason the witness would be more likely to remember it distinctly, and more distinctly and definitely to recall the associated incidents or circumstances. It is quite easy for any of us to realize that a very unusual, and even surprising event will more indelibly fix itself in the memory than a common every-day incident or fact. An intelligent and credible witness need not be deceived as to the fact, and that he did not and could not understand *how* the thing could be, would but deepen the impression on his mind and fix the associated incidents in his memory.

It is worthy of special attention that this event is recorded by the evangelist, John. He says that Jesus and his disciples were invited to the wedding. It cannot be doubted that John accepted the invitation and was present, for he was one of the three who were with Jesus on all important occasions, and was "The disciple whom Jesus loved." He says in the introduction to his first general epistle, "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we have seen and heard, we report unto you." John was not deceived as to the fact.

It is not necessary to give in detail any of the other wonderful things, which Jesus did as signs and symbols of the power inherent in His divine-human nature. If the witnesses were not deceived

as to the chief incident of the wedding in Cana, then they were not deceived when Jesus gave sight to the blind beggar; cured the palsied arm and hand, stilled the waves of a tempest-tossed sea, and gave life to the dead. Associated incidents are given in the narration of each event, and the witnesses bear testimony only to *facts*—not to occult causes or to scientific explanations. They were not, nor did they pretend to be “expert witnesses”—as a rule the most unsatisfactory of all witnesses. They did no more than bear testimony in a simple and matter-of-fact way to *facts* coming to their consciousness through the physical senses, just as the reader of these pages would testify to any event of which he had personal knowledge through the same medium. That the evangelists were deceived is a most improbable inference. They could have borne false testimony, but of this they could not be found guilty.

Third. Is it true that confidence in historic testimony is founded on experience? It is not easy to determine just what Hume means by experience. It is reasonable and fair to infer that he means consciousness through the physical senses; but does he mean the experience of the witnesses or of those who consider the testimony? If he means the witness, then how shall we believe what he himself says about the death of Thomas a Becket, in 1170, five hundred and forty-one years before Hume was born. How does he know that Reginald Fitzurse, William Tracy, Hugh DeMorville and Richard Brito were the four as-

sassins that acted for Henry II in the murder of Becket? How are we, who read his highly entertaining history of England, to have any confidence in the testimony he bears to that history of barbaric civilization? We have no experience with the tyranny of monarchs, the corruption of courts, and the villainy of vassals.

How are we to believe anything if our confidence is limited to experience? I have journeyed around the sun—well, I decline to say how many times—but these trips have not afforded the experience of a traveler; yet, I cannot doubt but that I have made the journeys.

Fourth. Does our experience teach us that the course of nature is uniform without exception? This broad asseveration may be reasonably doubted. The mass of mankind have no experience in the matter at all. I suppose that we may safely admit that the basic postulate of the “uniformity of nature” theory, that “like causes invariably produce like results,” may be set down as axiomatic. But how do we *know* that the rule is without exception? It is often said that “an exception proves the rule,” nevertheless, I confess that I can scarcely comprehend the meaning of the phrases, yet, I may inquire: have we any experience that there is no exception to the uniform course of nature? If no experience, how can we know the truth of this negation?

But enough of Mr. Hume’s objections to the miraculous. While it may be true that the course of nature is unexceptionally uniform, that does

not disprove the possibility of the supernatural.

Let us for the sake of argument admit for the moment that a miracle cannot be proved by the ordinary evidential processes. Does it follow that miracles cannot be established as verities by a process independent of the laws of human testimony? If it is satisfactorily shown (as I think it is in the preceding chapter) that Jesus Christ is God manifest in the flesh; or even if you please that He is the Son of God in the sense only that He is a mere man highly endowed by an infusion of the Divine and that He is harmless and separate from sin, without guilt; and that He claimed to work miracles by a superhuman power—can we not, must we not, believe Him? If He were such a character as even some eminent skeptics accord to him for wisdom and truthfulness, and indeed for every moral excellence, could He have practiced a willful deception upon His followers and the world? To charge Him with deception is to rob Him of all moral superiority over other men.

If we believe in the historic Christ, are we not shut up to the belief that He wrought miracles? For what do we know of Christ from historic evidence except by the testimony of the gospels? If the writers of those papers testified falsely as to miracles, then how can we accept their testimony as to the personality of Jesus? It may be said in answer that the evangelists were such partizans of Christ and His religion that they, through misguided zeal, were led to exaggerate His wonder-workings, but this does not relieve the situation;

for if His partizans exaggerated to the extent of misrepresentation of facts in one particular, where shall we place the limit to their exaggeration? If they did not truthfully testify concerning the fact of Christ's resurrection, then the point of their case is gone. If Christ be not risen from the dead then we have no Savior—not even the truth in his teachings—for He prophesied of the resurrection. He says: "I have power to lay down my life and to take it up again." He said to his twelve disciples: "Behold we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and will deliver Him to the Gentile to mock and scourge and crucify, and on the third day He will be raised up." (Matt. 20:18, 19; Mark 10:33, 34; Luke 18:31-33.) There is no room to doubt the verity of the testimony of the evangelists unless we set aside the testimony of Jesus Himself.

Did Jesus Christ claim to work miracles? It is testified by the evangelist, Matthew, that a delegation from John the Baptist, yet in prison, was sent to ask of Jesus: "Art thou the coming One, or are we to look for another?" Jesus answered the disciples of John: "Go and report to John what ye hear and see; blind men receive sight and lame walk, lepers are cleansed, and deaf hear, and dead are raised, and poor men have good tidings preached to them." Before He raised Lazarus from the dead, He prayed: "Father I give Thee thanks that Thou dost hear me; and I know that

Thou always hearest me, but for the sake of the multitude standing around I said it, that they may believe that Thou didst send me." After his prayer he commanded Lazarus to come forth, and he was raised from the dead. Jesus speaks of himself as the resurrection and the life. To question the wonder works of the God-man is to question the veracity of Jesus himself.

We are not called upon to explain miracles. We are required to believe Jesus Christ. "Can a man by searching find out God to perfection?" To presume to inquire into the ways of God is to venture our ignorance into the councils of Him whose ways are as far above our ways as the heavens are above the earth. Shall we refuse to believe because we cannot fully comprehend? Then pause and think how little you will believe. Do you comprehend all the mysteries of Marconi's wireless telegraphy? If not, do you refuse to believe that Marconigrams are possible?

Is it not best that we lay aside stubborn unbelief, and admit that the Almighty can work wonders beyond the analytical intelligence of finite minds; and rejoice that He who healed the leper can heal our sin-polluted souls; that He who gave sight to the blind, can open the eyes of our understanding to behold the wonderful things out of God's law; that He who fed the hungry multitude can feed us on the bread of life, and that He who raised Lazarus from the dead can give us the victory over death and the grave? Is there anything more wonderful in the miracles of Christ

than the testimony of an habitual sinner freed from the corruption of his heart and the evils of his life, and turned unto God and love of holiness and hatred of sin? If thou wilt not believe Christ because of His words, believe Him for His work's sake.

CHAPTER III.

THE TESTIMONY OF THE GOD-MAN TO THE DIVINE AUTHENTICITY OF THE OLD TESTAMENT.

I HAVE in preceding chapters endeavored to show that man may believe in Jesus Christ as God manifest in the flesh, without violence to reason. I trust the reader is open to conviction of the truth that the Pearl of Great Price is offered him—made like unto himself—a treasure in an earthen vessel.

If Jesus Christ be God-man, His testimony must be true. To Pilate He said: "To this end came I into the world, to bear testimony to the truth"—the eternal principle of the divine administration of all things.

If Jesus Christ bears testimony to the divine authenticity of the Old Testament Scriptures, then controversy must end, or His testimony must be set aside. To reject His testimony is to deny His divinity; to deny His divinity—His Godship—is to charge Him with fraud.

Did Jesus of Nazareth so use the Old Testament as to assure us of His endorsement of it as the word of God? Numerous are His sayings that indicate, without any doubt, that he so used the Old Testament; that he accepted the Jewish

Scriptures as we have them as a revelation from God to man. The first, though by no means any more emphatic than others, is His argument somewhat sharply indicting the Pharisees for their rejection of him as the promised Messiah. To them He says: "Ye search the Scriptures because in them ye think ye have eternal life, and it is they that testify of me." (Jno. 5:39.) It is true that the genuineness of John's gospel has been questioned by some modern critics. It is equally true that the predominance of criticism confirms the genuineness of this gospel. Any reader with a mind open to conviction cannot have his faith shaken by the pretended infallibility of morbid criticism, biased by a presumptuous and borrowed hypothesis. A certain class of thinkers would discard the Fourth Gospel because of John's emphasis to the divine nature of Jesus Christ. The Logos (word) of the prologue is more than Unitarianism can tolerate. There is no way to get rid of that unequalled composition, but to remove the author from the little group of New Testament writers. This cannot be done without removing all the others. Neither Mark, Matthew nor Luke is so clearly historic as John. It matters not when he wrote. It may have been some years after the death of Christ; yet he was the very disciple most likely to have the most distinct recollection of what Christ did and said. He was the disciple who pushed his way into the council of the Jewish authorities where Jesus was under arrest and carried before these dignitaries for examination con-

cerning the outcry made against Him and to stand by his side through the ordeal, while the impetuous Simon Peter followed afar off and stopped in the outer court, and there denied any acquaintance with the accused. John's devotion to Christ's person must have led him to observe carefully all things that happened to Him, and this concern would have put his mind in a frame to be impressed by all He said. Besides this, Mary, the mother of Jesus was, by a dying injunction of her Son, a member of John's household. We cannot resist the inference that the devoted mother and the disciple whom her Son especially loved, had frequent conversations about the unique character and life, the wise sayings, and the cruel death and triumphant resurrection of the risen Son and friend. Everything in the history of Christ conduced to induce John to write a biographical sketch of Jesus, and to make him an especially important witness. To these weighty facts may be added that John had, no doubt, fulfilled in him the promise of His Master that the comforter, the Holy Spirit, when he should come, would guide him into the truth and make known to him the things concerning Jesus.

There can be no objection to John's testimony based upon the historical facts concerning the man, or the time and place, when and where he wrote. The questions of time and place are wholly unimportant, and all learned caviling and quibbling over such minor matters should be cast out as unworthy of rational, candid and fair inquiry

as to the admissibility of his testimony. He, of course, wrote after Christ's crucifixion. That he did not make memoranda during his companionship with Christ cannot be proved; that he was a man of fairly good memory and was honest must be presumed until the contrary is proved; that he wrote of facts such as were calculated to impress the memory, all must admit; that the peculiar character and work of Christ would be associated in the mind of the observer with all He said and did, is a most reasonable supposition.

With all of these conditions in favor of the genuineness of the gospel credited to John, and the trustworthiness of what he said, it devolves upon the opposition to prove the charge of unguineness and false testimony. He that alleges fraud takes upon himself the burden of proof. For centuries John's gospel has been held and offered by the adherents of Jesus Christ as proof of His being, the nature of His person, and His teaching and works.

He says of the Old Testament Scriptures: "They testify of Me." This saying of Christ has a special force because of the circumstances under which He spoke, and the aim He had in view. He did not thus speak of the Old Testament for the purpose of testifying to its divine authenticity; this feature of His saying is incidental, and therefore of greater evidential force. Had he been making an argument to the end of convincing his hearers of the origin of the Old Testament, He would not have referred to Himself.

He was of too great wisdom and prudence to do that. He knew that the Jews to whom he was speaking had a great, even superstitious reverence for their Scriptures. He knew that they read those Scriptures and believed that they were from God. But He knew they thought that eternal life was in the reading of the Scriptures. Now, He would avail Himself of a favorable opportunity to unfold to them the real mission and worth of their own revered writings: "It is they that testify of Me . . . for if ye believe Moses ye would believe Me, for He wrote concerning Me." By their own Scriptures He would direct attention to Himself. He would have them believe in Him that they might have eternal life. This was His main object.

Incidentally, therefore, He bears testimony to the authority of Moses as a historian and prophet under divine sanction. To believe Jesus Christ is to believe in the truth of what He says. If He be the Son of God and Moses bore testimony to Him as a prophetic historian, then the historic and prophetic writings of Moses are of God. But some of the critics say there never was such a man as Moses. How do these critics know? Sacred history speaks of such a man as an actual character; his nativity and history are matters of record. How can any prove that Moses *never was*? The proof of such a negative proposition can only be by proof of untrustworthiness of the testimony to his actual existence. Has this been done? Can it be done? Only conditions existing at the period

and locality of the writings that show the improbability of the existence of such a man, would be competent proof, and this would be no more than circumstantial evidence. Is it possible to produce such testimony? It has been written that the period in which it is claimed that Moses lived was not an age of letters; that the people were unlearned—barbarians. But it so happens that archaeological research has put to the blush all such vain and gratuitous assumptions. How significant that that species of curious enterprise inspired by learning should have led to the excavations in Syria, and to the digging up from the valley of the Nile of the Tel-el-Amarna tablets, which reveal the interesting fact that a century before Abraham's day, and two thousand years before the birth of Christ, there were magnificent libraries in Egypt, in Babylon and in Palestine. And further, that these widely separate countries were known to each other by written correspondence between their respective rulers and others. Of course, the premature conclusions and hasty deliverances of critics thirsting for notoriety must be withdrawn. Nevertheless, men whose minds are set against the Holy Scriptures may not be turned to the acknowledgment of the truth. There is an old-time homely saying, "None so blind as those who will not see," that has in it a world of psychological philosophy. It is probably a fact that the scientific critic is guilty of the very thing with which he charges those who differ from him—that of coming to his investigations

with preconceived opinions and prejudices. The difficulty of some critics and scientists is, that they start in with a hypothesis that must be sustained. He who investigates any subject must go at it *de novo*. He must divest himself of preconceptions and biases, from whatever source they may have come.

The thesis of this chapter is, that if Jesus Christ be the Son of God, his testimony to the Old Testament Scriptures must be accepted as true and conclusive. It is true that I have tried, in a former chapter, to show that we may reasonably believe that Jesus Christ is the God-man. If I have failed, then there is but this alternative: He is not the Son of God, or the argument submitted is insufficient to show that He is, though He may be. If He is not the Son of God, then His testimony is no more conclusive than that of any other good man; but if He be the Son of God, then to reject His testimony is to reject Him, for He says, "To this end came I into the world, to bear testimony to the truth."

The one saying of Christ concerning the Old Testament Scriptures, given in this chapter, is not His only testimony to this point, nor is John the only evangelist that reports Jesus in this connection. Luke gives account of a thrilling incident and truly pathetic interview, so simple and so in keeping with the events he is relating, that it commends itself to our credence. It was on the same day that the tomb in which Jesus had been lain was found to be empty, that two men who

had heard of the wonders of the day were journeying to Emmaus and were earnestly discussing the strange incidents, when a third person appeared and engaged in talk with them and said to them, "What are these words which ye exchange one with another as ye walk?" They were quite surprised that Jesus seemed not to have heard of the happenings of the day that had created so much amazement and He said to them, "O foolish men and slow of heart to believe; was it not necessary that Christ should suffer these things, and enter into His glory?" When this interview was ended, the two men returned to Jerusalem and reported the things they had seen and heard by the way, and while they were thus engaged Jesus himself appeared in the midst of them and said to them, "These are the words which I spoke to you while I was yet with you, that all things must be fulfilled, which are written in the law of Moses and the prophets and the Psalms concerning me."

Now it is true that the words are reported to have been spoken by Jesus after His resurrection. But this fact does not alter the case. If Jesus spoke the words at any time, they are His testimony to the Old Testament Scriptures. If He rose from the dead, His testimony is of greater worth. If He did not speak them, the witness has borne false testimony, and all else he has said must go by the board. It is the reported sayings of Jesus that we are now considering, not what others have said. It is true that we get these say-

ings through the testimony of others than Himself, but while the critics admit the being of the historic Christ, they could make no such admissions but for the testimony of the four evangelists. It is true that Paul says much about Christ, but the peculiar nature of his testimony could not be more conclusive if it stood by itself. Those who believe in the historic Christ must accept the testimony as to what Christ said, for His sayings are the value of the history of his person, for without these sayings the account of His birth, manner of life, death and resurrection, would be insoluble mysteries. Having shown that Jesus Christ bore testimony to the Scriptures, let us see what He meant by the "Scriptures."

He unquestionably meant the Old Testament writings. The New Testament, as writings, did not then exist. The Old Testament was writings with which the Jews were familiar; and Jesus speaks of the writings of Moses, the prophets and the Psalms, the division of the sacred writings with which the Jews were likewise familiar.

Now, did Jesus mean the Hebrew Scriptures, recognized by us, to-day, as such? The very same. For several generations of men before the birth of Christ, the Jews had Scriptures which they held to be from God, given through men. These were known to them as the books of the law, the prophets and the Psalms, as I have before said. These books are the same that the school of learned Jews organized at Jamnia soon after the destruction of Jerusalem, and which continued in

existence for more than three score years, officially promulgated as the authorized Scriptures of God. The list of these Scriptures names twenty-three books. This list is identical with the thirty-nine books of the Old Testament as we have it. The difference in the number of books is easily accounted for. In the officially promulgated list by the Jamnia school, I and II Samuel appeared as one book. The same is true of I and II Kings, and I and II Chronicles. Ezra and Nehemiah are classed as one book and so are the twelve minor prophets. The difference is merely one of literary arrangement. In the matter of quantity and contents the identity is undisturbed. These books were read in the public worship of the synagogue. Jesus was familiar with their teachings, and of them He says, "It is they that testify of me."

Many are the excursions of critics through this collection of ancient writings, and variant are their theories and methods. Much learning is devoted to questions of genealogy, chronology, and literary characteristics of different writers of the Old Testament collection. They find discrepancies of dates and recorded facts and numbers, but when it is borne in mind by the candid reader that these Scriptures have been in the hands of different copyists and translators, he is not surprised that occasional discrepancies occur in transliteration and translation. It may be safely assumed that if a dozen of our critics were to have placed in the hands of each an old Greek or Latin manu-

script for translation, and that each did his work separately, and then the dozen results were compared, many differences would be detected in minor matters, but the chief idea, the thesis of the writing would be unimpaired. Jesus had no time nor taste for technicalities of criticism. He saw the germinal and general thought of the old Scriptures, and quoted from them as of sacred origin and authority. Whatever may be the seeming verbal and chronological errors and misplacement of facts, He recognizes the ancient Scriptures as a divine treasure though it be given in earthen vessels.

Quotations that Jesus makes from the Old Testament Scriptures prove His belief in their divine source. It is thought by Dr John P. Peters of New York, in his "The Old Testament and the New Scholarship," that Christ in the "Sermon on the Mount" repudiates the divine origin of some of His quotations, and quotes them that He may show the Jews some errors which they were receiving as truths from God. He further contends that Jesus did not regard the letter of some of the ancient writings which were oracular with the Jews as expressions of the will of God; and yet further that it was a favorite way with Matthew to credit Jesus with supporting everything He said by a quotation from the old Bible, and mastering of himself was this spirit in Matthew that he sometimes adds to Christ's sayings quotations which Christ did not use. He claims that Christ did not indorse the Mosaic law of divorce, but

squarely repudiated it as a law of God, and in no sense tolerated it.

Now it may be safely admitted for arguments sake that Matthew and other evangelists did not fully comprehend Jesus Christ's sayings, and they may have credited him with quotations which He never made; and further, it may be admitted that Christ used the expression, "Ye have heard it said of them of old," so and so, and was not referring to sacred writings; yet after all these admissions, it remains true that Jesus did recognize the law, the Psalms and Prophets as from God. And Dr. Peters in concluding his chapter on "Our Lord and the Old Testament" says; "To sum up briefly the results of this investigation, I should say our Lord (Jesus) regarded the Old Testament as Scripture, and as containing a divine revelation to man through man." This contention, or concession, is all that is claimed by this argument. It matters not, so far as the main question is concerned, what may be the errancy of these Scriptures according to the critics, if Jesus Christ accepted and taught the Old Testament as from God and testifying of Him. It matters not that Dr. Peters or anyone else thinks that Christ did not regard that revelation as complete and perfect, or that the individual man through the revelation has come to regard it as infallible.

The truth, after all, is that we have the treasure in earthen vessels. The casket that has in it the pearl of great price may be infirm, but the priceless treasure is there. The casket may have

some defects—the sun is not without spots, but it is luminous nevertheless.

God manifest in the flesh, is the highest symbol of treasure in an earthen vessel. The human nature of Jesus was of the earth earthly, but in that nature dwelt all the fullness of the God-head. The highest possible manifestation of the infinite to the finite.

That the infinite should be revealed to man through the finite is a necessity of the nature and economy of the universe. For no man hath seen God at any time, nor can He be seen in His spirit personality. That which is natural must be the medium for the communication of the supernatural. That the natural should be infallible would be to make it infinite. The glory of the Gospel is that it comes to the natural man from the supernatural, through the natural to lift man up to the supernatural. The ministers of God's word are neither angels nor etherialized men, and so it is that the excellency of the Gospel is not of men, but of God. This principle finds expression and force from the Logos becoming flesh down to the putting of man into the ministry to preach reconciliation through the flesh-embodied power of God.

CHAPTER IV.

THE GOD-MAN AND THE LAW.

IF IT be so that any one passage of revealed truth is of greater significance than any other passage, I am inclined to the judgment that that one passage is Gal. 4:4; "But when the fullness of the time came, God sent forth His son, born of a woman, born under law." Let us make a simple analysis of the text: "born of a woman," "God's Son," "Sent forth," "at the fullness of time," "born under law." Each of these parts of the text is pregnant with great truth. Taken together as in the text we have the miracle of miracles—God in flesh of man: the God-man manifest to the world at the instance of God the Father; this manifestation at a time which of all others was marked by conditions historically most favorable for the mission of the God-man; the human manifestation of the divine was born "under law." Mark you, the article before law is here omitted. The authorized or King James version reads, "the law"—made under *the* law. This use of the article is to indicate definitely some rule of action specially regarded as *the* law. I take it that the use of the article in this connection which is not warranted

by the original text has been the source of much perplexity, and the starting point of misleading theological conceptions and contentions. It may seem to some persons a mere quibble to make a criticism or an argument on so small a word as "the," and one in such common and constant use. But suppose we should use the phrase "the earth turns upon its axis according to *the* law," one would under the current habit of thought, ask "What law?"

We cannot fully apprehend the significance of the term "under law" until we have grasped the comprehensiveness of the word "law." Just at this place in our reflections we should realize that law is not made. There is no God-made law, there is no law *made* by legislation or adjudication: God reveals law, legislatures discover and try to formulate laws, courts interpret and enforce recognized law. Law is eternal; as eternal as God. The existence and nature of God are the source of rules for His action. He could not be God without acting—doing something. He cannot act contrary to himself. He is not arbitrarily, but in the nature of His being, His own law. Things act by virtue of inherent forces. This is true of all things in the realm of being, but as all things are the creations of the infinite mind, inherent forces are the adjustments of His will, which is not anything more nor anything less than the law of His will. We cannot well conceive of a limit to the Divine mind. If there is a limit to His mind then He is not infinite, and if not in-

finite, He is finite; He is above other minds only in the matter of degree.

Law as an eternal and necessary principle is a unit. We can use the plural "laws" only in the sense of the detailed distribution and application of the one principle. This distribution necessarily implies adaptation. The vegetable, the mineral, and the animal kingdoms are governed by such application of the universal force as is suited to the nature and aim of the respective kingdoms; then there is further distribution to meet the end of genera, species and variety of each kingdom. The notion of evolution through natural selection or other operation of forces inherent in promorphological forms contravenes the idea of law and hypothecates the possibility of development of new and differing species independently of the organic qualities of antecedents. This contention is no more than unqualified materialism, leading to the notion that material things may control the law of their existence. When we are forced, as we are by intelligent observation, to recognize an "observed order of facts in the work of creation," we are shut out from the idea of things directing their own existence, unless we concede the power of will and purpose in the thing existence. With all of the advanced scientific thought of the ages it has not yet been ascertained as one of the observed order of facts that inorganic life has intelligence. If no intelligence, there is no will or purpose. To assert a law naturally inherent in matter independently

of purpose is to assume a self-destroying theory. A rose cannot be a rose without the operation of a force equivalent to the end proposed. The end proposed is a purpose implying a will behind it. The differing colors and fragrance of different varieties of roses is resultant of the method of distribution of forces of soil, atmosphere and light. The intricacy and delicacy of the process of distributive administration suggests purpose, and this implies will. It implies more,—that the will force is not directing different laws to the attainment of a single purpose, but that the one universal law is so administered that the proposed end may be accomplished. The differences in organic life are not the results of the operation of different laws. There is not one law for the creation of a sheep, another for a goat and another for a horse, and another for man. All biological elements are in each of these as in all other animate creatures, but the law of organic life takes different form in different genera. The theory of "Natural Selection" does not explain anything, for there must be something to select from. That something must have an existence; it must belong to its order in the distribution of causes. Can that something be taken out of its order or class and by the operation of its own forces be made into something that belongs to a different order or class? Can the biologic elements of a fish, by "Natural Selection," turn itself into a bird? Can that bird turn itself into an ape, and can the ape select to be a man? An affirmative answer to these

questions must assume that the biologic element of universal law is the source and origin of biologic forces. This assumption necessarily implies another, and that is that the life element of organic beings is self-existent, and if self-existent, then eternal. The doctrine of natural selection as the origin of species means the eternity of matter, and that matter has the power of intelligent will and purpose. It will readily occur to the mind of any candid intelligence that to prove will and purpose as attributes of matter is beyond the possible achievement of science.

This hasty discussion of universal law brings us to man. So far as we know or can determine, man is the highest form of mundane life. Aside from revelation we know nothing of the origin or antiquity of man. Left and limited to the field of research upon scientific and historic ground, we can know no more than that man is, just as we know that beings exist. All theories of evolution of man from a lower order of animate existence are purely gratuitous, however plausible and entertaining they may be. Every sane man knows that he is. He knows that other beings of the same order are in the world, and have been in it from a time of unknown date. That man is so related to his surroundings as to be influenced by them, and that in turn he influences to a greater or lesser extent these surroundings, are also facts of his personal consciousness.

More than this, mankind universally have some intuitive moral ideas. These may be crude and

limited in some conditions of life, but they are ideas; and he has intuitions of a future (after death) existence. These intuitions may be crude and limited, even grotesque and utterly unphilosophical, but the history of the race proves the fact of the intuitions.

Man's increasing mastery of his world environment proves most clearly that the Mosaic prophetic declaration of his history, "Let us make man and give him dominion over the works of our hands," must have been written under a knowledge of the truth. If we had no other evidence of man's dominion, the achievements of the last half century, capped by Marconi's wireless telegraphy, would forever confirm the truth of the Mosaic prediction.

The law of human life—origin and purpose—is the universal law in one of its distributions and methods of administration. The same substantive materials that are in the composition of the earth are in the human body. When man became a living soul the process was an application of the universal biological principle; an application adjusted to the purpose of man's being. The existence and exercise of mind is not a fact and an operation contrary to law acting where there is no mind, but an adjustment of law to the purpose of mind.

It is not needful that in this we seek to know the functional relation of body to mind, or mind to body. That these act and interact reciprocally is a fact known to us. The *how* is an unimportant question. This much we know—the parts of

the human organism must be so correlated as to produce this reciprocal action. This correlation is a contrivance—a device—unknown to us. The Duke of Argyle well says: “Nothing is more certain than that the whole order of nature is one vast system of contrivance. And what is contrivance but that kind of arrangement by which the unchangeable demands of law are met and satisfied?” Physical science has much to say about “forces”—“natural forces”—and “forces of nature.” These forces are sometimes, by some writers, called laws. Different “forces” are not so many different and independent laws. They are the adapted application of the one law to specific ends. “The unchangeable demands of law” are met and satisfied in the manifold ramifications of forces by the use of means; and these means, though seemingly secondary, are under the dominion and in harmony with the one universal law. “It is,” says the Duke of Argyle, “by wisdom and knowledge that the forces of nature are yoked to service.” This yoking, of seeming adverse forces, is because of the nature and method of administration of the one universal law. In that administration there must of necessity be a will-power, as is indicated by the end proposed and accomplished by the special adaptation of force to the wonderfully diverse objects of nature. The structure of the fish is a wise mechanical disposition of force to the environment and life necessities of the fish; the same is true of the bird, and on and up through animated nature to man. Man’s form and the ad-

justment and relation of the organs of his organism, including his power of thought show adaptation and wonderful contrivance. In the diversity of contrivance throughout nature, we easily trace unity of law. Now to relate will to this law is not difficult. If we see and admire a certain piece of machinery, we readily conceive the relation of intelligent will in the contrivance and purpose in the machine; and we further observe that whatever may be the artifice employed in the construction of the device for its special purpose, there is a necessary recognition of a universal law of force. As we see will and law related in the ingeniously constructed machine, we may readily associate will and law in the wonderful contrivances of nature.

Law for the proper regulation of human life, individual and social, is an adaptation of universal principle to natural conditions. The "moral law" is not an expression of the sovereignty of the lawmaker so much as it is a revelation to rational and moral creatures of the principle of universal law that necessarily exists in the nature and relation of such creatures. In speaking of human life and conduct we use the term moral law as though it were an arbitrary provision for the government of man in his individual life and in his relations to other men; and that its rightness is in the authority of the lawmaker; whereas, the truth is the law is in itself right. It is revealed because it is right, so that the transgression of law is a violation of eternal moral principle and not merely the

violation of an arbitrary statute. It is for this reason that Solomon has Wisdom say, "Whoso sinneth against me wrongeth his own soul." The transgression of an arbitrary statute that did not have in it the principles of human life could not work the detriment of the moral character of the transgressor; it could no more than subject him to the penal provisions of the statute. But a transgression of the "moral law" is doing violence to law written in man's moral constitution, and therefore a wrong to his soul. A divine revelation of this law is a merciful revelation of man to man. The Creator would not leave man in destructive ignorance of himself.

It may be asked; If that division or element of universal law, which is known as "moral law," is the law of human life and destiny and is a factor in man's complex being, why is it that a revelation was necessary? The answer to this question is found in the nature of man. He has knowledge of good and evil, and is endowed with the power of choosing between the two. In this he differs from all other earthly animate creatures. And this is but an expression of the dignity of his being. If he were necessarily good he would be no more than a machine working in response to a power greater than himself. If he were altogether evil in his constitution then he would be no more than a bad machine. If a man glories in being a man, he should rejoice that he has the power of choosing between good and evil; in this power is the secret of his superiority. If he had no facul-

ty of moral thought, his mind would be incapable of any of the great problems that concern individual and social progress. That he is inclined to choose evil is a misfortune which history illustrates as universal, and is in nowise traceable to the law of his being, but is a necessary sequence of transgression of that law. That the law is good and perfect is manifest in the fact that a perception and realization of its perfection is a subjective condition involved in and leading to harmony with the law. It is in this sense that the law is said to convert the soul. Saul of Tarsus was not converted until he saw the excellency of the law as designed to govern the inner-man life.

So far as we know, man is the only earthly being that violates the law of his being. That he does so, no candid mind can question. That he injures himself by such violation is as certain as that there is such law. If one carefully studies the moral law he must see that to do the things that that law enjoins is to promote his own good and happiness; and on the other hand to do these things which are forbidden is to work his own evil and unhappiness. These things being true leaves judgment clear of doubt that "the moral law" is the law of human life.

Law is a necessity for the government of man. Jesus was "under law." This statement is simply tremendous. It is impleted with great truths, and I feel a reluctance in venturing any effort at unfolding any of them. The more I ponder these words the grander appears the whole work of re-

deeming grace. To me these words are as the sun in a clear sky after long obscuration from lingering clouds. "Born under law," is conclusive of the real humanity of Jesus Christ. Had he been God without the man side of His nature, he could not have been under law, for God without incarnation is not under law; He is law. There is no law governing creation aside from the willing and purposing mind of the Infinite.

The humanity of Jesus Christ was essential to his mission to the sons of men. Any other revelation of God would not communicate his relation to mankind in any appreciable manner. The Jewish conception of divine manifestation as startling phenomena in the physical world would have no improvement upon the thunders and lightnings of Sinai and other Old Testament Epiphanies. God proposed, in the fullness of time to come nearer to man than He did in the early days of revelation. He came as man, born of woman and "born under law that He might redeem them that are under the law."

He came not under law in the sense merely of fulfilling the typical ceremonies of the Levitico-Aaronic priesthood: nor was he under the moral law only. He was a divine human embodiment and unfolding of universal law. In His human nature there were all of the elements and forces that are in man's physical constitution. In His mental and moral constitution He was real man, made like unto His brethren. He grew weary and rested; He hungered and ate

as other men; He was athirst and quenched His thirst as other men did. He was sorrowful and he was happy; He loved the good and hated the evil; He trembled in view of his tragic death and prayed that the cup might pass from Him. Yet He was submissive and could say, "Nevertheless, not as I will but as Thou wilt." He was in all respects tempted like as his brethren—yet without sin. In all of this He was human, not ideally merely, but really. Not as a phantom, but as bodily person—a man. In this humanity He sustained the same relation to physical law that you and I do.

He was subjected to the moral law as other men. As a son He learned obedience. He was subjected to the severe discipline of personal suffering—poverty, revilings, persecutions, denials, rejections, insults, beatings scourgings, and finally crucifixion. The same influences and conditions that mark your history entered into His daily life—He was a man!

In Him was the fullness of divinity, "For in Him dwelt all the fullness of the God-head bodily." If we believe that He was man, we must believe that He is God. And if we believe that He was God we must believe that He was man. For the testimony to the one view is the testimony to the other. As God He revealed the divine law; as man He exemplified the excellency and majesty of God's will in the government of man.

View the law as we may, whether from the

physical or the spiritual conception, or both considered as appropriations to different spheres of force, He was "under law." It was law as an eternal and universal principle that was embodied in this unique person, and by His human obedience exemplified and magnified and made honorable.

Seeing that Christ was "under law" in its most comprehensive sense, it cannot be truthfully said that He was a victim to the demands of some special edict, statute or command. He was not a priest after the order of a fleshly commandment, but after the power of an "indissoluble life." He could therefore say, "I am the life," for in Him was the life fashioned after the ideal of a universal and perfect law.

While He suffered, the just for the unjust, that suffering was not to Him a punitive suffering. This He knew for He voluntarily lay down His life. While He bore our sins in His own body, on the cross, He knew that He had no sin. As the living embodiment of law He sought by his life and death to meet all of the claims of law in its application to, and workings in, the physical and special realms, as is signified by the declared purpose to reconcile all things in Him, whether they be things in the earth or under the earth. And the whole creation is represented as groaning and waiting for the sublime consummation and participation in the redemption of the sons of God.

Say not that Christ's life and death are an ex-

hibition of cruelty. Say rather a sublime exhibition of the majesty and perfection of the universal and eternal law.

CHAPTER V.

THE GOD-MAN AND THE DEVIL.

THE beginning of the public life of Jesus of Nazareth is a pathetic and instructive history of a preeminently distinctive character. The beginning of life under law with exact and conscientious human subordination and obedience to all of the requirements of law until final triumph in every conflict demonstrated loyalty and love.

When John the Baptist was baptizing unto repentance—reformation of life—in Jordan, there appeared one whom he was not expecting. He recognized the unlooked for, and said to his disciples: "Behold the lamb of God that taketh away the sin of the world." This was He of whom John the Baptist had said, "One comes after me the latchet of whose shoes I am not worthy to loose."

Jesus demanded baptism at the hands of John the Baptist. John hesitated, saying: "I have need to be baptized of Thee, and comest Thou to me." Jesus insisted saying, "Suffer it now, for thus it becomes us to fulfill all righteousness." The Baptist yielded, and Jesus was baptized by him in the river Jordan. The greatness of this incident is signified by what immediately followed: "Coming

up out of the water the heavens were opened to Him and he saw the Spirit of God descending, as a dove, and coming upon Him. And lo, a voice out of the heavens saying, This is My beloved Son in whom I am well pleased." Here was divine approval of a human action rendered in obedience to law. The question as to the sense in which the baptism of Jesus was "fulfilling all righteousness," is one about which there is some difference of opinion among commentators. I cannot conceive that the exact significance of these words of the Savior is of vital import to us of to-day. Certain it is that Jesus Himself knew what He meant by the words of argument to the Baptist. They were sufficient unto the end proposed, and that is enough for us. Jesus felt that His mission as a man to men required that He be baptized; and He would not have it otherwise. He was baptized as a man.

Immediately following this incident He was put to the test as a man. He was led up into a wilderness to be tempted. Man in this life is confronted by conditions full of temptation. From these conditions Jesus was not exempt. As in His baptism was symbolized His relation to other men, even those whom the Baptist exhorted to bring fruits meet for repentance, among whom were Pharisees and Sadducees, so in His temptations Christ exhibited not only the humanity of His being, but also his conflict with moral evil in all respects as other men.

If Jesus were led from His baptism into a lit-

eral wilderness, it was probably that region of country called the wilderness of Judea. Tradition has given this region the name Quarantania, because of the supposition that there Jesus was secluded in a forty days fast. This region is represented by explorers of Palestine as a mountainous, rugged, cavernous, and weird district. It is also known as the wilderness of Jericho of which Josephus says: "It is full of precipitous rocks and caverns." The limestone road through this wilderness to Jerusalem is exceedingly rough and in places perilous to travelers. If the "wilderness" is not to be taken literally, but as a figurative description of the state of mind into which Jesus was cast by the ordeal through which His soul was to pass in the full preparation for the unusual and stupendous work upon which He was to enter, the illustration is not inapt. Let these questions of interpretation be as they may as to the correctness of one or the other, the fact remains that Jesus fasted, and at the close of the period of fasting He was sorely tempted. The trial was a real ordeal. The temptation was three-fold: (1) A temptation suggested by a keen sense of hunger; (2) a temptation from aspiration to hierarchical distinction; (3) a temptation from political ambition.

Jesus at this time was not unconscious of His mission and the power resident in His duplex nature. The human was not in absolute subordination to the divine, else He could not have been tempted. God cannot be tempted. We are not

to suppose that there was simply an effort to tempt Jesus. He was tempted. The suggestions to His mind were influential, otherwise there was no overcoming of evil in resisting the temptation. He had real "travail of soul." What does it signify to relate that He was hungry in connection with the suggestion that He command the stones into bread unless there was the idea of appeasing the pangs of hunger with bread? Jesus had an experience—a struggle, a conflict, a trial. He was tempted by the demand of His sensual nature to provide himself with food. No stronger passion than hunger could work upon the human mind. Had not Jesus been conscious of His power to turn the stones into bread, the thought to do so could not have been a temptation, nor would have needed to call up the Scripture: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He had to fortify His soul by law—the will of God and loyalty to the high purpose of His peculiar nature and mission. The fasting and the hunger were not ideal but real conditions. There was nothing formal or merely ceremonial in the conditions represented. He was as hungry as hungry can be. It is no difficult matter for any of us to enter into a realization of the temptation by which the Man of Sorrows was assailed. You may have never been exceedingly hungry; but you have seen the time when something to eat was a real craving of your nature. Exaggerate that craving to the

condition of a protracted fast, and you can begin to sympathize with the tempted state of your Master.

Jesus could not have been human had He been without aspirations and ambitions. He was "in all things made like His brother," and He was "in all points tempted like as we are." He was very man.

Jesus well knew the expectations of the Jews concerning the promised Messiah. He knew that in order to meet that expectation He must do some marvelous thing. The Jews were not looking for a deliverer from the common walks of everyday life. They could only be satisfied by pomp and splendor and unusual displays of power. They expected their Messiah to be preeminently associated with the temple and its services. If He would but do some awfully miraculous thing about the temple, such as leaping unharmed from its sacred and high points, He would be hailed with applause, and exalted to the highest place in a Jewish conception of theocratic hierarchy. Why could He not perform such a wonderful feat? Had it not been written: "He will command His angels concerning thee, and on their hands they will bear thee up, lest perhaps thou dash thy foot against the stone?"

The temptation was overcome by recalling another scripture: "Thou shalt not tempt the Lord thy God." May it not be that in this case the humanity of Jesus detected itself in an effort to tempt His divinity? If there were no such ex-

periences, then the account of the temptation as related by the evangelists, was no more than a bout with the devil; Jesus was not tempted, but simply engaged in a controversy with the presumption and audacity of another which He respectfully treated in argument. If this is all there is in it, then the vanquished contestant is the more conspicuous personage of the interview—conspicuous for his ignorance and daring presumption; for He must have known with whom he was engaged, for he is reported as addressing Jesus: “If thou art God’s Son.” And if he knew that Jesus was God’s Son he must have been both ignorant as to his susceptibilities, and presumptuous in assuming that God’s Son would harken to him.

The view from the “exceeding high mountain” must mean one of the mountains of the wilderness, and therefore exceedingly high as compared with the other mountains of the same region. Wherever the mountain may have been it is not probable that all the kingdoms of the world could be seen from the summit. It is more probable that the humanity of Jesus contemplated these kingdoms from the summit of his mental conception.

A love of power is one of the strongest passions of the sane human mind. No man could be reckoned normal who was without this passion in some degree. If Jesus were without this passion then He was not in all things made like unto His brethren. Most all men are willing to accept places of power even though it be subordinate or

on a small scale. Men will readily accept positions of command in an army, or of authority in matters of state though there be several ranks above them. And men will take the headship of very small institutions, banks and other corporations, for the supposed dignity there is in such positions. This is human nature.

Jesus, being conscious, since the heavenly proclamation at His baptism, of the greatness and power of His nature, must have felt that He could be a universal monarch. That He should be tempted especially following His long fast, to exercise this power and demonstrate to the Jews that He was the Messiah of their temporal hopes and dreams is by no means surprising. That His mind as a Jew should be affected at this stage by general Jewish thought, both religious and political, is in perfect harmony with the habit and operations of the human mind. His struggles were the incidents of a conflict within Himself. So much, therefore, greater the triumph. "He that keeps his own spirit is greater than he that takes a city." Christ's temptations were psychical—a battle between the forces of His own soul. But we are told that while He was "in all things tempted as we are," He was "without sin." Assuredly; the grandeur of His overcoming is that He overcame Himself. He committed no sin, for He did not transgress law. He knew that to yield to ambition for power temporal had in it the element of worship of place and distinction, and He had been taught, "Thou shalt worship the Lord,

thy God, and Him only shalt thou serve."

Having triumphed over temptation, angels came and ministered unto Him—another evidence of divine endowment.

It may be objected to the foregoing views of our Lord's temptation that they remove a personal Devil from the scene. Admitted; yet the cardinal truth is left unimpaired. Jesus suffered temptation and He triumphed over it. This was a part of the soul education needed for His sublime enterprise. We are told that He learned obedience from the things He suffered. He was to become the great High Priest for immortal souls, and it was needful that He should be touched with a feeling of their infirmities, that His intercessions might be more than mere ceremonial performances. "For it became Him, on account of whom are all things, and through whom are all things, in bringing many souls to glory, to perfect through suffering, the author of their salvation." Mental suffering, as many men know from experience, is greater than physical suffering. The conflict in the soul of Christ was intense. His fasting was not a form, nor was His temptation. The whole wilderness incident was a period of great mental suffering. Often, with us, the conflict between inclination and duty brings the greatest trials of life.

But does not the history of the temptation of our Lord represent the Devil as present and speaking, and as going away from Jesus? Unquestionably. Then how can we dispose of his per-

sonality in this case? I admit the seriousness and the difficulty of this question; serious because to eliminate the Devil from the history of the temptation is to come in conflict with the general notion of the Christian world. Difficult because of the text of Scripture to be considered.

A characteristic of Jewish literature was metaphor. The evangelists were Jews. Though converted to Christianity, they thought as Jews, they wrote as Jews; that is, under the influence of Jewish thought-atmosphere. Furthermore they were trained to attribute all evil to Satanic influence. To adopt their common method of thought and expression to the thought-habit of the age and people does not militate against the fact of divine direction in their writing of the life of Jesus.

Now let us turn to the text: There we are told that "Jesus was led up by the spirit into the wilderness, to be tempted by the Devil." The literal interpretation of these words means that the Devil was brought into the service of God, to put Jesus on trial of the integrity of His sonship to God. Yet the version that I use is the best translation of New Testament text that we have. Then what are we to understand by the words of the text? That the Spirit led Jesus into the wilderness for a discipline of His soul for the great work upon which He was to enter, and that then His conflict with evil began. The fact is set forth after the manner of Jewish thought and style. Again, according to the text, the Devil seems quite familiar with the Old Testament Scriptures. Confessedly, the

Devil is not a human being. Then as an intelligent being He must be spirit. The Scriptures are human writings. We have no evidence that he understood the language in which the Scriptures were written. Yet the text has him quote with considerable accuracy. How does he come to know the Scriptures by words? Would any explanatory answer to this question be mere supposition—speculation? Is the Devil omniscient? Is he omnipresent? Is he in all things, except goodness, the equal of God? To relieve of these difficulties some commentators suggest that the Devil was personated by some member of the Sanhedrin or other Jewish high functionary who would do Satanic work. This can be no more than a guess.

Again, according to the text, Jesus knew that the tempter was Satan, for He is represented as saying, "Get thee, hence, Satan;" i. e., Go away from me Satan. Knowing Satan, Jesus knew his character, his motives, his wiles, his aims. He knew that he was altogether wicked. Yet He suffered Satan to "take Him into the Holy City and set Him on a pinnacle of the temple." Can this be literal? Jesus accompanying the Devil in a walk from the wilderness into Jerusalem and with him ascending to a pinnacle of the temple? Was Jesus on that pinnacle with the Devil? And after this experience, did Jesus permit Satan to lead Him up into an exceeding high mountain? Must these things be taken as literal? If not, where is the objection to construing metaphorically the representation of his personal presence with Jesus?

But if we take a personal Devil out of this incident, do we not eliminate him altogether? Not necessarily. But suppose we did, what of it? We know that sin is in the world, and our candid knowledge of ourselves confirms the doctrine that we are sold under sin. That we should be righteous and that we have in Christ a personal Savior able to save to the end all who come to the Father by Him, are truths in nowise affected by the existence of a personal Devil.

If we believe in the existence of a personal Devil as the author and source of moral evil, we believe in the existence of a personal being who must be the creature of God, and yet in moral influence, so far in the history of the human race, a creature greater than the Creator. A personal Devil destroyed the peace and dignity of Eden's God-image pair, a catastrophe of world-wide ruin and the means of the eternal damnation of countless millions of immortal souls. He so wrought upon the antediluvians as to make mankind a stench in the nostrils of the Creator, who repented that He had made man, and in righteous indignation swept him from the face of the earth by a universal deluge. And since the repopulation of the earth through the eight souls saved by the ark, the earth from that time down to the very present is full of deceit, cruelty, oppression and bloodshed. Are these things according to the will of God? Are they the works of a personal enemy of God and yet his creature?

The attention of the Bible reader is by this time

directed to Satan's part in the wonderful history of the patriarch Job. The dramatic style of the book of Job is not questionable. It is one of the most remarkable productions of dramatic literature. Its technique is in strict conformity to that style of composition. Satan appeared first in the prologue. Shall we accept it as historical that when the sons of God were called into council with the Supreme Ruler of the Universe, Satan unbidden made his appearance in the celestial court? If so, then he was allowed large liberty for a banished rebel and criminal. Not only so, he was treated with marked respect—even as a high commissioner. "Whence comest thou" is asked of him by Jehovah in no reproachful terms.

CHAPTER VI.

THE GOD-MAN AND THE CROSS.

NEXT TO the virgin nativity of the God-Man, His death was the startling event in the world's history. To this tragic scene universal nature burst forth into paroxysms of sympathy.

The sun clothed itself in mourning, the earth was shaken to its center, graves gave up their lifeless occupants, and the veil of the temple was rent in twain. But the most remarkable fact in the astounding scene is that the victim to human prejudice, hatred and the spirit of murder, gave himself up to the hands that wickedly and cruelly crucified Him. He had power to lay down His life and power to take it up again. He could have averted the designs of His murderers, even after they had nailed Him to the cross. Legions of angels were at His command. At His word these heavenly hosts could have marshaled themselves, armed with thunderbolts of righteous retribution, and could have visited deserved vengeance upon the heartless mob. Not content with the ministration of intensest cruelty to an innocent man, His murderers and the gaping crowd heaped insult upon injury.

No death was more real than the death of Jesus

of Nazareth. For so long a time has this tragedy of tragedies been familiar to the minds of Christian people, that there is an involuntary and almost unconscious treatment of it as a mere mechanical procedure, without any of the dreaded gloomy anticipations and travingling realities of death. To rightly appreciate the reality of the death on Calvary, we should ponder the words "and He died." Yes, Jesus died! Has death filled your heart with grief, sadness and sorrow? Do you contemplate your own coming death with dread, dismay and recoil? Then remember that Jesus in anticipation of His crucifixion, prayed; "Father, if it be possible, let this cup pass from Me, nevertheless, not as I will but as Thou wilt." Yes; Jesus died! No downy couch supported His weakened body; no tender and loving hands smoothed His pillow; no love tears fell upon His cold brow; No farewell kiss from mother or sister; but taunts and jeers and insults. "If He be the Son of God, let Him come down from the cross;" this and other insults were hurled at Him by blood-thirsty wretches in human shape. His physical anguish, as rugged nails through His tender hands held Him to the cross, was not greater than the mental pain as He heard the thrusts from polluted human lips. So great was His anguish of soul and body that even to His enemies He said, "I thirst." Meditate this scene; think of it not as a mere historic incident, but as a pathetic reality in which is involved the eternal interest of your own immortal soul. As you think of the death of

Jesus, remember, you must die.

The death of the Son of God was more than a performance, more than a transaction; it was a revelation. The majesty, dignity, sovereignty and integrity of law were manifested. The most radiant exhibit of divine love came beaming from the cross, and here center the hopes of myriads of souls sold under sin.

The proceedings that led up to the crucifixion of the God-Man were thrilling incidents, but none of them were accidents, and none were surprises to Him. He foretold His betrayal, scourgings and death. His divine prescience forecasted His human destiny. While He lived on the earth and taught men and ministered blessings to diseased and halt and lame and hungry men and women, and raised the dead and showed His power over the elements and forces of nature, there dwelt in His mind a panoramic view of all things that awaited Him in the near future—from betrayal to resurrection.

That Jesus should have been betrayed by one of His followers, and that one, too, the treasurer of the Apostolic band, seems almost unaccountable; so contrary to all of our conceptions of the ethics of relation and so disgustingly averse to all of our ideas of honor and honesty, that it is difficult to realize the realness of the act. But perhaps Judas was not the prince of villains after all. Perhaps he had imbibed the prevalent idea of priests of the Jews generally, that Jesus was a pretender to the throne of Israel, and that to point Him out to the

deputies commissioned to arrest Him would be no great sin; and that to take pay for his treachery would not be meanness, if it so be that Jesus was an imposter. The signal kiss, from the standpoint of our social ideas and customs and sense of honor, was a base act of hypocrisy and deceit. From the custom of the time and the people of Judas' day, his kiss may not have been open to the accusation of dastardliness that it is under the light of our sentiment. His relenting and offering to return the bribe money and throwing it, when refused, down at the feet of the bribers, and his suicide indicate an unusual depth and poignancy of remorse. Perhaps he was not informed as to the intention of those who sought the arrest of Jesus, and then when he discovered their purpose his eyes were opened for the first time to the enormity of his crime. His conduct was not much more reprehensible than was Peter's. Peter lied and affirmed his lie by an oath; he cursed and swore that he did not know Christ. This was pitiable cowardice, but perhaps Peter, like Judas, had begun to seriously question the claims of Christ to be the Messiah, and if He was to suffer as a criminal it were best not to be connected with His cause. None of the apostles or other disciples of Jesus up to the time of His arrest and arraignment, had formed correct ideas of Christ's mission and His relation to the overthrown kingdom of Israel. Even after the resurrection they still held political views of the national character of the coming and work of Christ; and on the eve of His ascension

they inquired of Him, "Wilt Thou at this time restore again the kingdom to Israel?" Christ did not tell them that He would or would not meet this expectation of theirs, but bade them tarry at Jerusalem until they should have further manifestations. These disciples had no proper conception of the mission of their Master until the marvelous manifestation of the Holy Spirit on the day of Pentecost. They had faith enough in the risen leader to induce them to tarry at Jerusalem to see what would come next. Had there been no Pentecostal manifestations, it is not improbable that the one hundred and twenty disciples would have abandoned their hopes and have dispersed to their respective places of abode.

Peter was only a little better than Judas, and Thomas a little in advance of Peter, until their faith was confirmed by the resurrection. We should bear in mind all the while that the early followers of Jesus were men—sinful men. They were no other than men. As man is to-day, so was man two thousand years since. In the church to-day there are Judases, Peters and Thomases, but conditions and opportunities are different. Jesus is not here in human personality, else He should likely be betrayed, denied, and doubted by some professed followers. Had not Judas committed suicide, it is possible that he might have renewed his allegiance to Christ as Peter did, and might have been confirmed in the faith as Thomas was. There are men in the church to-day, who for filthy lucre practically betray Christ by their covetousness,

which is idolatry. To violate the principles of the religion of Christ for gain of money or property, is as bad as the conduct of Judas; the only difference is in the outward circumstances and conditions.

I am not excusing Judas. His act in betraying his Master was mean; it was contemptable; it was wicked. All I have to say is, Judas was human. He was a sinner, and we should be slow to condemn him until we know that we are lifted above his character by the Holy Spirit. Judas proved that the way of the transgressor is hard. His was one kind of transgression. What is your kind of transgression?

Jesus' conduct before the examining board of the Sanhedrim was majestic. What a sublimity there is in silence! What withering sarcasm in the reply "Thou sayest it!" What littleness and cowardly presumption because of petty office, in the words and conduct of the constable's, "Answerest thou the high priest thus," and then to smite him in the face while He was yet uncondemned! Contrast the majesticalness of the one with the littleness of the other and then answer, "What think ye of Christ?"

Jesus before Pilate is a living picture of the grandeur of perfect humanity. Here is a realization of the divine ideal man, standing before the Roman procurator, amidst a mob of suborned witnesses, without a moment's compromise of personal dignity, fully strengthened and sustained by conscious integrity.

He maintains His cause by the simplest and most direct answers to questions by the Roman authority, until that officer was forced to say, "I find nothing worthy of death in Him; I find no fault in Him."

Through all this unlawful proceeding Jesus knew what the end would be. His demeanor was not that of a man trying to save Himself from the hands of enemies, or from the adverse action of those in authority, but to maintain the integrity of His claim, and make a record for the convincing and enlightenment of mankind. Pilate, though a Roman procurator, had no jurisdiction in the case except upon an accusation of treason against the Roman empire. As to all matters affecting Jewish institutions, Herod alone had jurisdiction. Pilate decided that Jesus had done nothing deserving of death, yet he surrendered to the outcry of the mob, pretending to wash his hands of innocent blood. His scourging of Jesus before delivering Him to the mob, was a cowardly political act. Judicially he had no authority to punish one who had committed no offense against the laws of Rome.

The scourgings and beatings and spittings and mockings of the Jews were not more severe suffering to Him than the consciousness that all of the proceedings against Him, though under color of law were an open violation of law. We cannot estimate the sacrificial sufferings of the God-Man, until we realize that He was a man with the keenest sensibilities and a high and pure mind with comprehension and exact concep-

tions of right, and that He had undisturbed consciousness of His absolute innocence. Put yourself in His place, and grasp all of the facts leading up to His cruel death, and then you may realize what innocence suffered for your guilt.

On the cross the conduct of the Saviour was a touching exhibition of the divine through the human. His prayer, "Father forgive them for they know not what they do," was a practical carrying out of the precepts which He preached. It is not given to every man to measure up to his own standard of right. Not every one can make good his own ideal. No genuine Christian feels that his life is equal to his knowledge of what it ought to be or the satisfying of his own desires. Not so with Jesus. As He taught, so He lived. He taught man the virtue and the duty of forgiveness of enemies. For this gracious act He was capable, and so sincere was His forgiveness that He prayed the Father's mercy upon those who were doing Him a cruel injustice. It is well that we bear in mind that this great exemplar taught us: "Except ye forgive men their trespasses, neither will your Father forgive your trespasses." That Jesus could and did exemplify His own doctrine should convince us of the supernaturalness of His being, and commend Him to our faith as both Saviour and present helper.

While on the cross, in the agonies of the torture to which He was subjected, the nerve tension, and soul oppression so exhausted His vital forces that the cry, "I thirst," was extorted from Him. It

were almost irreverent to try to portray, by words, the condition of ebbing life that forced these words from the victim of murderous hate. Only somewhat of the same suffering can bring one to sympathy with the cry, "I thirst." Yet, not greater was this physical thirst than the thirst for souls that inspired the Son of God to lay down His life as a ransom for a sin-lost world.

It was pathetic—Jesus commending His mother to the care of the Apostle John. John was not a son of the mother of Jesus. She had other sons than Jesus, but all indications are that these half-brothers of the Man of Sorrows, were not believers in Him. It may have been for this fact that Jesus said to His mother, "Woman, behold thy son," and then turning to John He said, "Behold thy mother." The human nature of the Christ manifested itself in this thoughtfulness for His mother in His last moments on earth. Thoughts of His mother's comfort engaged His noble manhood, even when His whole frame was racked by the severest suffering. Why did He address His mother as "woman?" To us of this day that manner of address has a show of impoliteness, roughness and want of proper filial reverence and affection. But in those days with the orientals, such was not the case. "Woman" was a term of respect and deference; and besides this, Jesus may have thought that at that particular moment, in the hearing of the rabble that were insulting Him, it would not be best for His mother to have attention directed to her as *His* mother. The crowd was

frenzied and not in a frame of mind to consider compassionately the mother of their victim. Jesus was not only tenderly affectionate, but He was wisely practical as well. Tradition has it that the mother of Jesus made her home with John, who was quite probably a son of her sister. If this be so, then we have another and very good reason why Jesus committed His mother to John's care.

The pardon of the thief on the cross was an earthly illustration of heavenly compassion and grace to penitent and believing sinners. The malefactor who sought the favor of the dying Savior had certainly some clear knowledge of the character and mission of Jesus Christ. His rebuke to his fellow-culprit and his request of Jesus imply as much. To the thief who railed on Jesus and said to Him, "Art Thou the Christ? Save Thyself and us;" the other rebuked him thus: "Dost thou not even fear God, seeing thou art in the same condemnation, and we justly?" Then he prayed to Jesus, "Remember me when thou comest in thy kingdom." These words clearly indicate remarkable knowledge of the Christ of God. "When Thou comest in Thy kingdom." He certainly had knowledge that death was not to end the work of the dying Christ. He had learned of the Kingdom into which Christ was to come. He knew that in that kingdom Christ was to have power, and he desired to be remembered by Him. This striking and impressive antemortem testimony of one dying as a criminal suggests an important truth; that one well informed in morals and a knowledge of

salvation and a future state of existence may be tempted to a criminal act. That this man was guilty is clear from his own testimony. To the reviling criminal, he says, "and we indeed justly"—in condemnation—"for we are receiving the due rewards of our deeds." He confessed not only his sin, but conceded the justice of the penalty then meted out to him. We cannot but respect the candor, frankness and moral sense of this guilty man.

What a picture is this: Three men dying under sentence of human authority; two malefactors, between them the innocent guiltless Son of God; all three in the agonies of a cruel execution. One of the two so hardened that he mocks the claim of Jesus to be the Christ, the Son of God; the other rebuking him and admitting the justice of their condemnation and asserting the innocence of Jesus Christ—"This Man did nothing amiss." Then his supplications to be remembered, followed by the promise of the dying Man of Sorrows, "To-day thou shalt be with me in Paradise!" Here we have as the central figure the incarnate God, by whom all things were made. On His left, we will say, an impenitent sinner in the hand of death; in him iniquity seems to be crystallized—his heart is of stone. The one on the right, conscious of his guilt and with the fear of God in his heart, appealing to the central figure for merciful remembrance, and a prompt and assuring answer to his prayer—an object lesson of redeeming grace; a commentary on human nature. How many fact criminals may be better than they who have not

been convicted of crime? Here is one who knows that God should be feared, and he rebukes the other for not fearing God; he knows of the innocence of Jesus; he believes in a future state of existence; he recognizes Christ as having to do with the future of human souls; he seeks the favor of pardoning power and love, and is at once assured of future happiness. This object lesson suggests that pardon of sins and future bliss, are not conditioned upon works of righteousness; not conditioned upon external and objective performances, not upon cleansing ceremonies or ordinances; but upon a subjective state—the conditions of the heart. This subjective state is expressed by the words “repentance and faith.” The words of the saved thief indicate both repentance and faith.

The pathetic cry of the dying Jesus to the Father stirs the soul of thinking man to its deepest depths. When the sun withdrew his light and the earth trembled in view of the agony of its Creator there went forth from the cross the cry: “My God, my God why dost Thou forsake me?” All of the possibilities of human sentiment were in the bosom of the human side of the God-Man. It was needful that it should be so, for though a son, He must learn obedience by the things He suffered. Man needs a sympathizing high priest, one who is touched with a feeling of human infirmities. There is no degree of suffering that Jesus did not endure, no bitter in the cup that He did not taste, no arrow that did not pierce His heart, no sense of abandonment that did not crush His spirit. At the

climax of agony he felt forsaken. The bedarkened sun and the quaking earth lent joint horror to the terrible moment. The sacrifice must be complete. There was to be no pretense in this stupendous undertaking. He who was made under law must not let one jot or tittle go unfulfilled. His mission required obedience unto death, even the death of the cross.

"It is finished!" These are the sublimest words recorded in the world's history, the most pregnant sentence that ever fell from the lips of man! These three words embrace the crowded past, the anxious present, and the problematic future. From the day of the lapse of man down to the last words of the Son of Man, the world's history is enveloped in and evolved by these words that flood the present with supernal light, and fling hopeful cheer into the unseen universe. In Eden's spoiled garden it was promised that the seed of the woman should bruise the serpent's head. This beginning of evangelism was followed by a long train of providences, institutions, prophecies and song, linked and interlinked by eternal and gracious purpose, all moving with unerring aim to Calvary's sad but sublime consummation. The providences that leave the hand-mark of the Creator in the ages since the dawn of light; the law for the government of created intelligences; the typical import of divinely ordained rites and ceremonies; the forecastings of the future by divinely illumined seers—all things in all preceding ages since the fall of man were so

many steps in the march of progress to the climacteric "It is finished" of the God-man. Then was finished the import and intent of ancient divine scriptures. "These are they that testify of me," said the teaching Son of God. Moses and the prophets and the Psalms wrote concerning Him. Then was finished the travail of soul that had burdened Him with sorrow even unto death; that sorrow that in Gethsemane had extorted from Him blood as great drops of sweat.

Then was finished the sacrificial work that so satisfied law that God could be just and the justifier of the ungodly, and wrought a robe of righteousness and a garment of salvation for repenting and believing sinners that removed all necessity for any further sacrifice while the world lasts: "For by one offering He has perfected them who are sanctified." Then was finished that affecting manifestation of God's love for sinners that can constrain man to be reconciled to God. What marvelous adaptation of divine forces to man's need as a condemned and helpless sinner! There is no influence on human nature so effective as disinterested love. No exhibition of physical force, no flaming two-edged sword, no thunderings and lightnings or other startling physical phenomena, can move the heart of man like a realization that "God is love," and that He "commended His love toward us in that while we were yet sinners Christ in due time died for the ungodly." The sacrifice of God's Son was a final and finishing revelation of divine benevolence. "God so loved

the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life."

The great work that opens up in the house of David, a fountain for sin and uncleanness, "is finished." The awful tragedy that sets up that kingdom which is to overthrow all other kingdoms, and which is to have no end, had its completion when Jesus Christ cried, "It is finished," and bowed His head in meek submission to the will of the Infinite.

This consummated work is freely offered to all. Christ tasted death for every man, and made propitiation for the sins of the world. Not to Jews exclusively, but to Gentiles as well, is this finished work offered as the only salvation. Pilate, no doubt, meant to rebuke the Jews when he caused to be written the superscription for the cross: "The King of the Jews." He wrote more wisely than he knew when he had this inscription written in Hebrew, Greek and Latin. These were the three known languages of the world. All three tongues were then represented in the permanent and transient population of Jerusalem. The Roman procurator who meant to humiliate the Jews that clamored for the blood of Jesus, was led by a power that he knew not of to make the cross a proclamation to the world of the great truth there demonstrated, and the sublime enterprise there set to work, even the illumination, reclamation, and restoration of the sin-stricken peoples of the earth, regardless of race, language or nationality.

Well may we sing: "In the cross of Christ I glory!" Death is essential to life. Life springs from death. This we see in the analogies of nature. Man in sin is not alive, according to the divine ideal. That ideal was ruined by transgression of the law of life. Sin has slain man; he is dead in trespasses and sin. He breathes, he eats, he sleeps, he thinks, he works and seeks the gratification of passions and appetites. In all this he differs but little from the animals below him. But this is not the life of man according to the divine conception. To restore man to the original idea of man-life, there must be a provision of redemption equal to the loss sustained by reason of sin. This provision demands death—the death of a substitute having the fullness of the divine ideal of man. Christ died that we might have life and have it abundantly. "In Him was life and the life is the light of men." This light of life and light comes to all who come to Christ, whose death is the life-force of salvation and makes Him the Light of the World.

CHAPTER VII.

THE GOD-MAN AND THE GRAVE.

SO REALLY human was Jesus of Nazareth, that He must travel the rugged road prescribed by righteous law for all mankind. Death is gloomy but the grave is a relentless victor. To lie mouldering in the earth is a repugnant thought. Man so identifies his body with himself that to realize that, after death, he is not to go to the dark charnal house is extremely difficult. No invitation is more unwelcome than: "Come view the place where you must shortly lie." It is indeed not in keeping with buoyant life for any one to stand and joyously look upon the little plot of ground whose sod is soon to hide his form from human eyes. Every thoughtful man realizes that graveyard obsequies are the last of him in the minds of nearly all others who know him in life. Very few indeed will think of him after they have helped in the last sad rites. A few, very few, will think of you so long as the power to think endures. These few will dream of you often, and in their dreams see your form and hold converse with you; and wake only to realize it was but a dream. One prefers to live and be thought of, even though his life is a

daily draught from the cup of sorrow. To be forgotten is an offense to man's self-consciousness. Yet, so must it be. Not the monument, nor the statue, nor the obelisk, nor the epitaph can keep alive your name in the memories of those with whom you mingled in life. Your familiar acquaintances will rarely visit your little mound, and read the love-wrought lines graven on your head-stone. And even if they should often lay a flower on your grave, how soon must they follow you! Then how complete the forgetfulness. The grave is the end of enterprise, the tomb of hope and the prison of ambition.

One's mind now by the force of its own trend turns to the touching lines of Thomas Gray:

"The boast of heraldry, the pomp of power,

And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour—

The paths of glory lead but to the grave."

This silent, sad resting place must be the receptacle for the body of Him in whom there dwelt all the fullness of the God-head. He must follow in the footsteps of humanity. Nothing pertaining to humanity, except actual transgression, was He to avoid or escape; particularly all that pertained to the humbler walks of man. He died a poor man, thus representing the great mass of humanity; but He "Made His grave with the rich in His death." Joseph of Arimathaea had a new tomb, hewn into a solid rock in a cliff-side. This man begged the body of murdered

innocence, that he might lay it in his own new tomb. Thus in death and burial Christ was representative of the wicked and the rich. He must, in His redemptive work, stand for man; not for Greek or Jew, barbarian, Scythian, bond or free, rich or poor, high or low, as a nationality or a class, but for humanity. He could not work out a complete redemption and be a respecter of persons. In Adam all mankind died. No earthly conditions exempt a single soul from Eden's catastrophe; so in Christ must life be offered to all. Christ, to become a complete substitute, must run the full gauntlet of human life. He must be born of a woman, be tempted; He must suffer; He must die; He must be buried.

Joseph of Arimathaea was no doubt a believer in Jesus Christ, but like Nicodemus, perhaps not an avowed disciple. This Joseph went to Pilate and begged the body of Christ that he might inter it in his own new tomb. If one were not the owner of a tomb, he was treated as a pauper when dead, and the body taken to the potter's field to be devoured by hungry dogs and carrion birds. For the body of Jesus to be thus disposed of was more than Joseph of Arimathaea could endure to think of. His request was granted by Pilate who, no doubt, was wholly unconcerned about the disposition of the body of the Crucified One. Joseph carefully wrapped the body of his Lord in clean linen with aromatic herbs and preservative chemicals, and gently laid it in the tomb, where never a corpse had been before.

These burial places of the rich were usually in a garden or clump of trees and hewn out of the solid rock, or in caves or grottos or carefully builded of select stones put together in masterful masonry.

The high priest and his associates, learning of this burial of the victim of their unholy hatred, asked of Pilate that a soldier guard be placed about the tomb. Joseph was careful to roll a great stone against the opening of the tomb. This solemn process was observed with sad and pathetic interest by two women, Mary Magdalen and the other Mary. The devotion of these women is in striking contrast with the conduct of the male disciples of Jesus. These left Him and fled as soon as He was arrested by the posse sent out with Judas by the high priests; and it is not recorded that any of them, except John, were present at His crucifixion. Why these chosen ones should have been less loyal and devoted than the women who were the last at the cross and first at the tomb, cannot be explained with final satisfaction. It may be that the women were disposed to presume upon the masculine regard for the infirmities of their sex, and therefore felt safe, while the men disciples were apprehensive that the feeling against the Christ might be directed to them should they conspicuously manifest their attachment to Him. It is not improbable that curiosity was mingled with sentiment in this impulse to linger at the grave and observe a rich man while he magnanimously cared for the

corpse of the lowly Nazarene. Again, it is quite in keeping with woman's nature that she should hope that the Christ, who had been taken from the cross six hours sooner than was the custom with the crucified, would rise from the dead before the work of sepulture was complete; for no doubt they had hopes of His resurrection inspired by His intimations of such an event to follow His death. Be the explanation what it may, the conduct of the women who lingered at the grave during the interment, is a beautiful illustration of woman's steadfastness of faith as always and everywhere manifested in the history of Christianity down to the present day. It is not to be reasonably questioned that but for this constancy of woman's faith, the religion of Christ could not have survived the assaults it has received through the ages from the ramparts of infidelity.

The high priests, learning that the dead body of their victim was to be buried in the garden of Joseph of Arimathaea, hastened to Pilate with the request that he detail soldiers to guard the tomb, saying to him: "Sir, we remember that the deceiver said, while he was yet alive, 'After three days I rise again.' Command therefore that the sepulcher be made secure until the third day, lest His disciples come and steal Him away, and say to the people, He is risen from the dead; and the last error will be worse than the first." Pilate said to them, "Ye have a guard; go make it as secure as ye know how." And they went and made the sepulcher secure, sealing the stone

in connection with the guard. Evidently the Pharisees and Scribes were uneasy. They felt a blunder—a wrong—had been done. For envy they had slain an innocent man. Their consciences were ill at ease. They perhaps had somewhat of apprehension of a possible rising from the dead. It could not be otherwise than that the person, manner and teachings of the Son of God should have made an undefined and indefinable impression on the deeper consciousness of all who saw Him and heard Him. Pilate, though he would wash his hands of innocent blood, was, without doubt greatly troubled, because of the part he had taken in the lawless and unwarranted proceedings. His wife had been impressed by the injustice of the demands of the Jewish mob, and besought her husband to take no part in the movement against the life of the Just One. Pilate's conduct in his expected protest to the demand of accusers, his inscription for the cross and his emphatic refusal to change it, and now his answer to the demand that he command the sepulcher to be made secure, all indicate most clearly an unusual state of mind with him. The same condition must explain the course of the Pharisees and priests in the matter of the sepulcher. These must have known that the disciples of Jesus had fled, and only one stood by Him to the last in the terrible ordeal to which He was exposed, and it was not probable that now they would return to steal His dead body from the grave. Besides this, if the Pharisees and priests were comfortably removed from idiocy

they must have known that to steal a dead body would never have been accepted as a rising from the dead, by persons of common intelligence. They must have known that a Roman guard and Caesar's seal could not confine the stone that covered the grave, if so be that a real resurrection was in the purpose and plan of the Almighty. Why their alarm and nervous apprehension? There was an unseen and supernatural agency at work upon their minds. They could not tell whence came the wind nor whither it was going. Infinite forces were silently working in the atmosphere that these malcontents were breathing. They had done a rash and harsh injustice, and could not rid their minds of the possibly impending consequences. They feared that the last act in the awful scene would be worse to them than the first. It is common for criminals to strive to avert the consequences of their crimes, yet the mind holds the germ of retribution.

But now comes the final act in the garden scene. The triumph of the vanquished draws near. Late upon the Sabbath day (Jewish Sabbath) as it was dawning into the first day of the week (Christian Sunday) came Mary Magdalen and another Mary to look again upon the sepulcher; and lo! the stone had been rolled away and the tomb was empty. What had happened? Had the body of Jesus, indeed, been secretly stolen and borne away? The subsequent facts reveal that Jesus had risen from the dead. He had vacated Joseph's new tomb. He appeared to the women,

and to one of the Marys He first manifested His identity. "Hail, Mary," was the sound of a voice which she readily recognized. He appeared to the two footmen journeying to Emmaus from Jerusalem. Afterward He appeared to the eleven, and subsequently to many others.

It is not the plan of this short chapter to review critically the evidences of the resurrection of the Son of God. The evidence is sufficient. Jesus of Nazareth fought the monster Death, in his own domain and triumphed. There are some slight variations in the recited facts, and as to the personnel of the first eyewitnesses to the sublimest fact in the world's history, but there is agreement as to the essential fact. That one evangelist may relate an incident or name a person not related by another evangelist, or that one may omit a fact or person related or named by another, amounts to nothing except in the eyes of petty critics who go about the work of criticism with preconceptions and hypotheses to be sustained. The evangelists who wrote the four gospels have substantial agreement as to the main fact—Jesus of Nazareth rose from the dead. Indeed the slight discrepancies in the narrations may be taken as morally confirmatory of the veracity of the narrators, for these little incidental variations dispel all idea of collusion and conspiracy. Each wrote separate from the other, and from the viewpoint by which he was most impressed. Furthermore such slight variations as mark the different narrations, show no contradiction of one writer by an-

other. Any fact related by either evangelist may have occurred without interfering with, or making impossible any other related incident.

That, and that alone, which concerns us in this meditation is the question, Did Jesus rise from the dead? If we believe the New Testament Scriptures, the question is put to rest; it is simply a question of the veracity of the writers of the four gospels. Did they write the truth?

To avoid questioning the veracity of the evangelists, and yet controvert the fact of a personal, bodily resurrection of our Lord, some philosophical (?) critics hold that the asserted appearance of the Lord after burial, was an apparition. They claim that the body was removed from the grave, according to the story told to Pilate by the guard who had been bribed by the high priests to make such a report; that the apparition was the result of intense mental agitation coupled with expectation; that the women were beside themselves; that seeing the vacated tomb and the grave clothes still there produced a temporary neurosis, and that a morbid imagination pictured the loved one who had been killed and buried. To this subterfuge there are several fatal objections:

First, it is by no means probable that each and all of the women to whom Jesus appeared after burial could have so nearly simultaneously been affected in exactly the same manner by the same conditions. No doubt all were more or less agitated. But to all of us it is known that rarely are even two persons affected in the same way ner-

vously, by the same incident. There are differing physical and mental conditions as characteristic of different persons. This fact is so decided and so emphasized by our experiences that it would be an amazement to any of us to see three or four women suffering mental aberration at the same time from the same cause.

Second, this psychological theory of the resurrection fails on another ground. The manifestations of Jesus after resurrection were repeated many times to many persons for a period of forty days. It is by no means probable that the eleven and all the other disciples were insane for this forty days. The psychological theory is more against the sanity of its authors than against the verity of the claim for a bodily resurrection.

Third, the profoundest thinkers and ripest scholars for the last two thousand years would not likely hold to a visionary theory of a fact so essentially vital to their theological and religious system, as is the doctrine of the resurrection. The faith of the church of the Christ is not founded upon an apparition. For unbelief to make this accusation against the intelligence of the centuries is but another evidence of the blindness of those who have eyes to see, but see not. The stubbornness of unbelief is more of mental abnormality than acceptance of a proposition of fact that has ruled the life and quickened the hope of the leaders of human intelligence and morals for so long a time and among so many different peoples. It is not claimed here that the

title to the doctrine of the resurrection of Jesus Christ rests upon prescription; but that the apparitional theory must surrender to the world's consensus of intelligent conviction for twenty centuries.

To close the evidential feature of our topic, let it be remembered that one of the evangelists who writes of the resurrection was himself an eyewitness to the startling fact. He did not see Jesus break the bonds of death; he did not see the stone rolled away from the sepulcher; he did not see Jesus come forth from the tomb, but he was one of the first to look into the empty grave. He says of himself (John 20:1-9): "Afterward, when Jesus appeared in His resurrection body to the eleven, John was among them seeing and hearing all that took place." And when he wrote his first letter, he begins it by saying: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, and our hands handled concerning the word of life—we report unto you." If there is any fact in the history of religion credibly established, it is the resurrection of the Son of God.

The triumph over death and the grave was the effecting of a transformation. The life for the next forty days, when would come the glorification of the humanity of the Son of God, was essentially different from the life that Jesus lived from the baptism to the crucifixion. So wrapt in sublime mystery was this transformed life that the evangelists could not follow its details with

even as great a grasp as they did His preceding life. So human was the ante-resurrection life and work of the Master that His servants were all the while en rapport with its spirit and manner; but after the resurrection they were awed by the fact of His deliverance from the grave, and unable to enter into His transformed life. Hence, the incompleteness and lack of entire unity in the narration of the forty days.

The ascension was the consummation of the glorification begun in the resurrection. Jesus was still human, and not a spirit, as some supposed. He demonstrated to His disciples His flesh and blood, by taking food. Not that He needed physical sustentation as ordinary humanity does, but to make clear His human identity to His followers, He called for the meal of fish and ate it in their presence. His was not a resurrection like that of Lazarus, who must die again, but a complete mastery of death. The power-dynamics of an indissoluble life was the resident force of the risen transformed life of the incarnate God. This risen body was in its organism a real human body, but the life thereof was spiritual—immortal. Death no longer had power over that life.

The ascension of Jesus into heaven was a sequel to the resurrection. The body that ascended was identically the same that arose from the grave. No change was wrought during the forty days following the abandonment of the tomb. The resurrection was a draught upon the credulity of some of His closest followers; but His ascension

was a complete surprise. Even up to the very time of the beginning of the ascent His disciples were expecting some manifestation of political power: "Wilt Thou at this time restore again the Kingdom to Israel?" Poor downtrodden priests! How they longed for the removal of Caesar's yoke, and the restoration of their independent nationality. There are people to-day who can sympathize with these conquered and humiliated people. Ireland and South Africa know how to sympathize with fellow-mortals writhing under the heel of merciless might. But Jesus was establishing a Kingdom not of this world. He came for a deliverance and an emancipation far greater than the political. His far-reaching enterprise embraced more than Jews. Far beyond the mere temporal was the comprehensiveness of His plans. As He was with the Father before the laying of the foundations of the earth, so into the countless aeons of the future His vision and purpose extended when He cried, "It is finished." He did not say to the Jews who were His disciples that He would not restore their kingdom. Nor did He leave more than an implied promise that their national craving was to be satisfied: "It is not yours to know times and seasons, which the Father appointed by His own authority. But ye shall receive power when the Holy Spirit has come upon you, and ye shall be my witnesses," etc. This half-concealed intimation of ground of hope for temporal and national blessings was linked to a more definite intimation of the spirituality of His king-

dom. This manner of revelation, at this particular time, was eminently wise and diplomatic. If Christ had said to them that neither they nor their immediate posterity should see the restoration of Jewish nationality, the effect might have been as great a shock to their faith as the betrayal and crucifixion had proved. Jesus was having to do with men. His disciples had not yet fully apprehended His mission to the earth. The presence and manifestation of the Holy Spirit were needed to fully deliver them from the ruling idea of a temporal kingdom and open the eyes of their understanding to a perception of the nature and intent of Christ's coming and going. It is quite certain that this was not clearly understood until the day of Pentecost.

The ascension of Christ into heaven was an essential fact in His High-Priestly office. He must be exalted to the right hand of the Infinite Majesty to make intercession for all who come to the Father by Him. Though the sacrifice offered by Christ on the earth was needful for the twofold purpose of a complete obedience to law, and to perfect His humanity through suffering, there was yet the other needed work in order to salvation—an ever-living Intercessor. The suffering and death of Jesus could not save a soul. If He had remained in the grave His crucifixion would have been no more, and nothing less, than an all-cruel mechanism—a horrid ceremony. It is not the cross nor the grave that emblemizes salvation; it is the empty tomb and the ascension

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that historically commend and inspire faith. These are not to be separated from the cross and the grave; they are the culmination into effectiveness of a means, without which the cross and the grave would have been of no avail. A dead sacrifice could not save a soul dead in trespasses and sin. Man is saved by the life of Christ. Christianity is not a system, but a life. Christ in the soul and the soul in Christ, is Christianity. Christ is the objective life, but faith in Christ is the subjective state that signals the union of Christ and the human soul. He that believes on the Son of God has everlasting life. Everlasting life is not a condition promised as an ultimate state by Christ, but a present state in Christ. Eternal life is not a blessing deferred to eternity, but an eternal blessing present with the soul united to Christ. For Christ is the life—not merely the promiser, or the representation or the procurer of life, but the Life. It is, hence, that the believer has, not may have, eternal life, and shall not come into condemnation.

The ascension of Christ is the ground and source of this life of the eternal, in man, for, but for the ascension, Paul could not have said to the believer: "Ye are dead, and your life is hid with Christ in God, so that when Christ shall appear, ye shall appear also in glory with Him."

The resurrection and ascension of Christ—two parts of the same thing—are the ground and hope of the believer's immortality of soul and a glorious resurrection. Had Jesus remained in the tomb,

the question, "If a man die shall he live again?" would have remained unanswered and unanswerable. Christ has brought life and immortality to light in the gospel. I was once asked by an eminent theologian, "Why do you believe in the immortality of the soul?" I answered, "Because of the resurrection of the incarnate God." Then came the second question: "Is that your only ground of belief?" "The only ground," I answered; and so it is now my only answer. If Jesus be not raised from the dead then are we most miserable. Immortality does not mean eternity of being. I suppose there is nothing in the universe that is destructible further than substantive transformation, but spirit is incapable of this transformation and therefore has endless identity in ceaseless existence. But immortality is participation in the life of the immortal; and God only is immortal, the highest possible consciousness and manifestation of life. Life means more than to breathe and eat and sleep. When Christ says, "I am the Life," He means more than that He is the author of sentient being; but that in Him are all of the dynamics of an indissoluble life—the energies and capabilities of immortality.

When by faith we stand by the empty tomb of the Crucified One, and on Olivet's mount view the ascending glorified humanity of the God-Man, we may in the full consciousness of triumph exclaim: "O, death! Where is thy sting? O, grave! Where is thy victory?"

CHAPTER VIII.

THE GOD-MAN AND MAN-GODLINESS.

GODLINESS, or God-likeness, should be the life ideal of every intelligent human being. The restored image of God is the highest condition of life possible to man. Redemption is to the end that man might be conformed to the image of God's Son. The God-Man is the complete realization of the divine-ideal man. To be like Christ is to be God-like. The perfection of Christ's humanity was a progressive process from the manger to the cross. With the saved sinner the process is somewhat the same; it goes on from the dawn of faith to the gloaming of time-life. The period of trial and spiritual development is from the new creation in Christ until the last breath of temporal existence. But all the while the believer is complete—has his fullness—in Christ. The spiritual development—growth in grace and knowledge of the truth—is because of the Christ life in man. Paul says, "I have been crucified with Christ, and I no longer live, but Christ lives in me; and the life which I now live in the flesh, I live in the faith of the Son of God who loved me and gave Himself for me." I con-

clude that when Paul says, "And *I* no longer live," he means to say that he renounces self and abandons all self-reliance and all hopes of salvation through the written law, and accepts the law of life in Christ Jesus. When he was brought to see the spirituality of law, a rule for the government of inner-man life, he realized his sinfulness and guilt and renounced all self-righteousness and realized that the Christ life was the end of the law for righteousness.

That Christ was made under law to redeem them that are under law, means much more than simple deliverance through Christ from law penalties. One may be a criminal at heart even after a pardon from executive clemency. The grace of God in Christ goes further than the mere deliverance from condemnation. It provides life in Christ Jesus for all who come to the Father by Him. This Christ life in man is more than mere exemption from the penal consequences of transgression. It is a power—dynamic—that works in man to the upbuilding of a Christly character.

The believer in Jesus Christ the Son of God has everlasting life. His life is the life of God—the life of the eternal. This is because of personal union with Christ as high priest. The believer's salvation and consecration to the service of God are the fruits of this eternal life, as the life that he now lives through the intercession of Jesus Christ.

This God-likeness is the ground of filial relation to God.

The relation to Jesus Christ as life is the source and inspiration of all Godly living.

[This chapter, as Dr. Yeaman left it, ends here. He refers to "July manuscript" and "printed matter." These were not found, and no one dares even to attempt to fill the hiatus. He had noted two texts, which he intended to use in the enlargement and enforcement of the truths written. These are, "Jesus Christ who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession zealous of good works." "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Though the chapter is incomplete the thought is too rich to justify its elimination. —AUTHOR.]

CHAPTER IX.

THE GOD-MAN AND THE PARACLETE.

FROM prophetic forecastings of the Messiah to his resurrection there is an unbroken, golden chain of mystic power vivifying and interpreting the wonderful things of divine law. That life imparting agency is the Eternal Spirit.

The conception of the God-Man in the womb of the Virgin Mary (the miracle of miracles); the baptismal scene; the descent from heaven of the dove-form that preceded the heavenly proclamation, "This is My beloved Son;" the power that triumphed over death and led captivity captive; the phenomenal demonstrations on the day of Pentecost—are all the same Spirit that brooded over the waste at creation.

To remove the Holy Spirit from the work of redemption and salvation is to leave the world without any evangelism other than a lifeless mechanicalism. The sublime humiliation and pathetic heroism of Jesus of Nazareth would be to us no more than a tale of oriental imagination, or a historic tragedy in Roman or Hebrew history, were it not for the promise and ministration of God's Spirit on the minds of men.

It is not needful that we in this place discuss the mysteries of the Trinity. Let us take God's word as He has given it to us. That word tells us of the Father and of the Son and the Holy Spirit. We are clearly taught the office of each in the work of redeeming love and saving grace. The Father loves us and gives the Son to save us; the Son lays down His life that He may perfect the redemption committed to Him; the Holy Spirit makes effective the saving purpose of Christ's work. These truths are so interwoven with and incorporated in the whole economy of salvation that the diminution of any one is the destruction of the whole. The temple of divine truth has a triangular base. The removal of one pillar is to overthrow the entire superstructure. It is not needful that I know the secret constitution of the Infinite mind. I have not attained, nor can I attain, to ultimate understanding of the co-working of the trichotomy of my own organism—the Pneuma, Psuche and Soma—spirit, soul and body of that fearfully and wonderfully made self of mine. I know that my mind influences my body and that my body influences my mind, and that my spirit transcends the movements of either or both. Through the operation of this threefold unity I know that I am. To trace this consciousness to ultimate causation is more than I can do. All that I can do is to say, even so, is it well pleasing unto my Creator? I cannot comprehend the mechanism of the world in which I live. Shall I pretend by searching to find out

the Almighty to perfection?

The word of the Lord which endureth forever tells me of God the Father, of God the Son and of the Holy Spirit. Personality is ascribed to each and each is described as at work in creation, in providence, in revelation, in redemption and in salvation. If I believe God's word, I take these truths as they are revealed. I cannot think that theological technicalities as to Trinitarianism or Unitarianism are factors of saving faith. There is not one in ten of church members who can define either term. All who have a living faith in a living personal Savior as that One who is "Made unto us wisdom, righteous sanctification and redemption" are saved, though they may have no defined conceptions of the relation of the persons of the God-head. But they who exclude the office work of either Father, Son or Holy Spirit, in redemption and salvation, have not an evangelical faith, and cannot claim to be conformed to the image of God's Son.

The office work of the Holy Spirit is not separate and apart from the person and office work of the Son of God. Without the earth life and death, and the heaven life and the office of the Christ, the Holy Spirit could do nothing in salvation of human souls; and without the Holy Spirit's work, the death and resurrection and ascension of the Christ would be ineffective. This mutual dependence and the interdependence of operation, proceeds from the nature of man, and his relation to the government of God. The re-

ligion of Jesus Christ is primarily subjective. God's law is spiritual. It is to effect external life through internal forces (Gal. 5:22). The internal life must be right in the sight of God. The harmony of the human will with the Divine will is the subjective essence of salvation. It is with the mind that we serve God. We must set our minds on things above, where Christ is. Think on these things (Phil. 4:8, 9).

Such is our disability and limitation of mind, because of sin, that we cannot by our own effort, effect this subjective state. (1 Cor. 2:11-14.)

Jesus Christ has unfolded the mysteries of divine law. But no man can say Jesus Christ is the Son of God except by the Holy Spirit. We may accept the truth of all that evangelists say about Christ from His birth to His ascension, but this is mere belief in the historicity of Jesus of Nazareth, just as we might believe what is said about Alexander the Great or Alfred the Great or Augustus Caesar or Napoleon Bonaparte. But to receive Jesus Christ as God incarnate, the One Only Personal Savior, is an act of the mind rising far above the mere credence to a historical proposition. It is an ethico-spiritual movement proceeding from one's realization of one's nature and relation to the divine government, and the relation that the incarnate God sustains to that government and the subjects of the government. For one to thus perceive himself and his relations, and to perceive the relation of Christ to his soul and

its destiny are movements of spiritually illumined minds. And it follows that every one so seeing himself and Christ and accepting Christ, is a believer and has passed from death into life and shall not come into condemnation. This perception of self and Christ is the new life, and is represented as a birth of the Spirit (John III).

Jesus Christ told His disciples that when the Holy Spirit should have come, whom he would send, he would "reprove the world of sin, of righteousness and judgment." This great mission of the Holy Spirit was to be and is because of Christ's sending: "And if I go away, I will send the comforter," etc.

It was the Holy Spirit that came from the opened heavens to Jesus at His baptism, thus signifying the joint work of the two in that great enterprise then begun and which is to continue until Christ shall have the uttermost parts of the earth for a possession, and the heathen for an inheritance.

The next visible manifestation of the Holy Spirit was on the day of Pentecost when the disciples, according to promise, were endued with power from God; and the Kingdom of God was fully established in the earth.

After the ascension of Christ, following this miraculous manifestation, the work of Christ in the enlargement of His Kingdom is committed to the Holy Spirit, which is given unto every one to his profit. All men have the Spirit of God striving with them to bring them to a knowledge of

the truth. In this service many are called, but as a large proportion resist the Spirit's work but few are chosen.

The preaching of Christ and Him crucified is the divinely ordained human agency for the conversion of the world to Christ; and this wise adaptation of means to the end proposed, is made efficacious through ministration of the Holy Spirit. Paul averred that he sought not to embellish or strengthen his ministry by enticing words of man's wisdom, nor with vain philosophy, but his preaching was in the power of God and the demonstration of the Holy Spirit. It is to be observed that he does not separate Christ and Him crucified as the burden of his preaching, from the ministration of the Holy Spirit. The great enterprise of the gospel depends not upon the wisdom or learning or eloquence of the pulpit; nor upon imposing grandeur of public worship—"Not by might nor by power, but by My Spirit, saith the Lord."

Much is written and spoken in these days about the decline of the moral and spiritual power of the Churches. Much of this lamentation has in it the force of manifest fact, but this condition does not intelligently suggest a decline of Christianity. Christianity is an indestructible power. Its forces are as eternal as God. "Jesus Christ the same yesterday, to-day and forever." The lack of the manifestation of that enduring power is in weakness of the human agencies that court the favor of men rather than an habitual reliance upon the

Spirit of God. It is true that the truth as it is in Christ is suited to all times and climes, to all phases and conditions of human thought and life, but this adaptation is in its sovereign supremacy and not in a quality that takes up or is modified by the spirit of the particular time or age. The adaptation of gospel truth to the variant conditions of life, is the power of the Holy Spirit to take of the things that are Christ's and reveal them to hearts of men through any and every manner of environment. The sun sends its light and heat to all parts of the earth. Not all parts yield the same response to these forces. The different zones are fruitful of differing flora and fauna, but the life source is the same, and all evince their indebtedness to this one source. The Sun of Righteousness with healing in his beams, has risen to illumine and enliven the inhabitants of the whole earth. As the Holy Spirit opens the hearts of men to receive this light, there is a universal sameness of response: love to God and love to man. Climates and traditions and institutions may give differing characteristics to different peoples, but the divine impulse—love—brings them into spiritual oneness notwithstanding ethnical, climatic and institutional differences. This state of things could not be if the proclamation of the gospel were in word only; there needs to be a power that works upon the deepest recesses of human nature, a force that works subjectively. "I will put my spirit within them and write my law upon their minds." This spirit is

one. This law is one. It must be that where the spirit and the law of God are, there must be oneness of inner-man life. But for this subjectivity of Christianity, there would be as many differing views of Christ as there are differing educational, social and institutional biases.

The church was established by Christ; it is His body. This same church is the habitation of God through the Holy Spirit. In organized Christianity, Christ is the objective center of faith, but the church looks to Jesus through the ministration of the Holy Spirit. No man can say that Christ is Lord but by the Holy Spirit. When Peter confessed that Christ was the Son of the living God, Christ declared him blessed, for this knowledge came not by revelation of flesh and blood, but by the Father. The Father working through the Holy Spirit enlightened Peter concerning the person of Jesus the Christ, and upon the human consciousness of the personal nature of the Christ the church was founded, and from the founding of the church it has been and shall continue to be the habitation of God through the Holy Spirit.

The aggressive and progressive work of the church is the work of the same spirit. "The Spirit and the bride (the church) say come." There is no working capital in an unspiritual church. No amount of money expended in the name of Christ, no display of material magnificence, no completeness of organization, no profundity of thought or thoroughness of erudition

nor splendor of oratory, can further the call to repentance and faith. The spirit and the bride—not as separate agencies but conjointly—say come. And as the church is the body of Christ, the vital agency in the work of salvation is the co-operation of the Holy Spirit and Jesus the Son of God.

The personal consciousness of individual Sonship to God by faith in Jesus Christ is through the witness of the Holy Spirit. God sent forth His Son “Made under the law, to redeem them that are under law that they might receive the adoption of sons, and because ye are sons, God hath sent forth the spirit of His Son unto your hearts crying, Abba Father.” Thus it is that “The spirit himself beareth witness with our spirits that we are the children of God.”

How thoroughly suited to man’s constitution is this divine provision. A work *for* us by Christ; a work *in* us by the Holy Spirit, that the work for us may be a matter of personal experience, and that salvation may be not of works according to a mechanical schedule, but the becoming a new creature in Christ Jesus.

Any conception of the Christian religion that ignores or excludes the Holy Spirit is untrue to the teachings of Jesus.

CHAPTER X.

MAN'S PRESENT AND FUTURE KNOWLEDGE OF GOD.

The title of the tenth chapter of this treatise was, "The God-man as the ultimate manifestation of Deity." The loss of this chapter is greatly regretted, but the ground is, in part, covered by the essay that follows. This paper was read at Keytesville, Mo., at a meeting of the Riverside Theological Institute and received the highest encomiums of all those who were fortunate enough to attend that assembly.

IS Jesus the only manifestation of God we shall ever know?" Divine revelation does not explicitly answer this question. It is a wise and benevolent provision of the divine economy that God hideth Himself. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" I shall not pretend to exhaustiveness in the discussion of this question. I shall feel myself favored of heaven if I succeed in intelligent suggestion to the trained and informed minds of this Institute.

The question may seem to some as involving no important practical aspect; but if it be true that Jesus is the only manifestation we shall ever have of God, will not such knowledge lead us to greater exaltation of the name and person of the Christ?

Evangelical faith in God has three postulates: (1) The trinity of the God-head; (2) the spirituality and invisibleness of the Deity; (3) the incarnate manifestation of God. Proceeding upon a recognition of these factors of faith, we conclude, as to the first, that we shall never see God as three distinct persons; as to the second, that we shall never see him at all, as Spirit is invisible; and as to the third, as we know God only in Christ, so shall it ever be.

Trinitarians do not believe there are three distinct and separate personalities in the God-head.

We cannot conceive of the visibility of that which is essentially Spirit. "No man hath seen God at any time." When the ten commandments were given, the children of Israel "heard the voice of the words, but saw no similitude." Job says, "Behold I go forward but He is not there; and backward, but I cannot perceive Him; He hideth Himself." Let us put ourselves in sympathy with Paul in his almost rapturous peroration to the first letter to Timothy: "The blissful and only Potentate, the King of kings, and Lord of lords; who only has immortality, dwelling in light unapproachable; whom no man has seen or can see; to whom be honor and might everlasting." God is immutable. As He has been, so is He, and so will He ever be. I do not overlook, nor indifferently pass by the beatitude: "The pure in heart shall see God;" but I put alongside of it the scriptures just quoted, and conclude that, the beatific seeing is the perception of faith; that

it is a blessed condition of the *now* life. It is the soul's communion with God—a consciousness of His goodness, mercy, justice, love—a revealing to the soul of the pure, the things of the Spirit of God.

Though God is invisible He is an ever-present God. Stupendous truth! The Divine immanence is at once awe-inspiring and sweetly comforting. We cannot see Him, but He is here; Here He is! In the great beyond it will be, even as it is here. God will not be seen; but His presence will be manifested in His glorified Son.

Our present knowledge of God is through the incarnation. If we would know God we must study Him in Christ. "I am the way." "No man cometh unto the father but by me." We can know of the wisdom and power of God from the testimony of the material worlds; but we cannot learn of His holiness from the starlit firmament nor His justice from the snow-capped mountain; nor His goodness from the thundering cataract; nor is His mercy voiced by the moaning ocean, nor do the lilies of the valley proclaim His love. The inadequacy of material things without mind to make manifest the Spiritual essence of the Deity made needful a revelation congruous with the constitution of the human mind and its habit of perception and reflection; hence the assumption of human nature. We could not contemplate the attributes of God without the help of a manifestation suited to our intuitions; and even with this exhibit, man is yet in the dark unless God shine

into his heart "to give the light of the knowledge of the glory of God in the face of Christ." We know nothing of God except as He is revealed in Jesus. Christ incarnate is to man the "image of the invisible God." This was not a making known to man that there is a God, but a living portrayal of His attributes. God as a person was not seen in the Christ, for no man hath seen God at any time, and Spirit is not visible; but those who saw Jesus, saw God imaged as far as the material can reflect the immaterial. In Jesus, reflected from His face and His works, we see the glory of the perfection which brings the Divine into redemptive relation to the human.

The manifestation of God in Jesus the Christ, was not provisional and tentative, but permanent. The eternity of the Divine Logos seems to force the conviction that the evangelical revelation of God is to continue without intermission or ending. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him; and apart from Him nas nothing made that has been made. In Him was life and the life was the light of men." "In Him dwelt all the fullness of the God-head bodily." The incarnation was a humiliation from which Jesus was highly exalted and given the name "which is above every name, that at the name of Jesus every knee shall bow, of beings in heaven, of beings on earth, and of beings under the earth, and every tongue confess that Jesus

Christ is Lord to the glory of God the father." With these descriptions of the nature, functions and glory of Jesus we can scarcely escape the conviction that He is to be forever the manifestation of the one true and living God.

This conviction is strengthened by the relation of Jesus to the redemptive enterprise of the gospel. He is to "see of the travail of His soul and be satisfied;" and not only is His the only name whereby we must be saved; but more, the saved are a new creation in Him, so that He is the *life* of every saved soul. This relation of the Savior to the saved is not tentative, but permanent and eternal, so that the glorified state of the saved is that of being with Christ and like Christ: "For ye died, and your life is hidden with Christ in God. When Christ our life is manifested then will ye also with Him be manifested in glory." "Behold, Beloved, now are we children of God, and it was never yet manifested what we shall be. We know that if He be manifested, we shall be like Him, because we shall see Him as He is." Christ is God. The saints above see Him as He is. Do they see another God besides Him?

To see God as He is, is to behold Him in Christ for it is likeness to God that gives to man this power and privilege, and this likeness to God is conformity to the image of Christ. It is the Christ-life in man that imparts this likeness. As the life of the believer is Christ in him, so shall it ever be, and this eternal union with Christ is the basis and manner of the manifestation of the

Divine to saved and sainted human souls. The incarnation was not alone to the end of making propitiation for sins; but further and first, to manifest God to human thought and affection, and as Jesus the incarnate God is the same yesterday, to-day and forever, without variableness or shadow of turning so He will be to His people, through the aeons, the manifestation of God.

To man, and for man, the work of redemption, and salvation in Jesus Christ is the absorbing thought of heaven, and the central force of ethical administration. We but follow the suggestions of order and propriety when we almost intuitively enthrone Jesus as the ultimate and abiding manifestation of the Infinite, and "crown Him Lord of all." In this adoration we are justified; "Because in Him it pleased all the fullness to dwell; and through Him to reconcile all things to Himself."

The ultimate glorification of the Church suggests Jesus as the abiding and eternal manifestation of the Deity. The Church is the body of Christ. Shall the Church cease to sustain this high relation? "Christ loved the Church and delivered Himself up for it; that he might sanctify it, having cleansed it by the bathing of water in the word, that He might Himself present to Himself the Church, glorious, not having a spot, or wrinkle, or any such thing, but that it may be holy and without blemish." The comprehensiveness of the relation of Christ to the Church and of the Church to the redemptive economy of the

gospel put the Christ in such position of sovereignty as to make Him especially manifestive of the Divine glory. For it is in Christ that God abounds "toward us in all wisdom and understanding, making known to us the mystery of His will, according to His good purpose.... in respect to the fullness of seasons, to sum up all things in the Christ, those which are in the heavens and those which are on the earth.... Which He wrought in Christ when He raised Him from the dead and seated him at His own right hand in the heavenly realms, far above all rule and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come; and subjected all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fullness of Him who fills all in all." "He is the head of the body, the Church, who is the beginning, the firstborn from the dead; in order that He may become in all things pre-eminent." This pre-eminence is in the Church triumphant, as well as in the Church militant, and the Church and general assembly is to abide world without end. It seems clearly taught that God intends to display His glory to all intelligences through His glorified Church of which Christ is, and is ever to be the head, life and light.

The incidental unfoldings of Divine truth seem to favor the thought that *Jésus* is the only manifestation we are to have of God. The radiant glory of the transfiguration was a foretoken of

the greater glory that Jesus was to have upon His return from His humiliation. The transfiguration was to the favored three who witnessed it, an object lesson revealing the supremacy of Jesus in the Kingdom of God; as afterwards witnessed in apocalyptic vision by one of the same witnesses: "And I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; and in the midst of the lampstands one like the Son of Man clothed with a garment falling down to His feet, and girdled round the breasts with a golden girdle....and He had in His right hand seven stars, and out of His mouth went forth a sharp two-edged sword; and His countenance was as the sun shining in his power. And when I saw Him I fell at His feet as dead. And He laid His right hand on me saying, Fear not, I am the First and the Last, and the Living One; and I became dead, and I am alive for evermore; and I have the keys of death and Hades." Celestial glory, wherein the Church is symbolized by the seven lampstands reveals but one Supreme Person—the Son of Man whose eternity is set forth in the words "first" and "last;" and whose sovereignty is symbolized by the keys of death and Hades. Is not this a revelation of the glory of the Church in Christ, with His exaltation as head over all? It seems in eminent accord with the eternal proprieties that thus it should be. The redemptive purpose of the heavenly economy, is so far as man is concerned, the crowning enterprise; and that the

object of eternal adoration should be the Redeemer, is in keeping with man's conceptions of harmony.

When the expiring Savior said to the penitent and pardoned malefactor: "This day shalt thou be with me in paradise," He emphasised His own personality.

The protomartyr, Stephen, full of the Holy Spirit, cried out: "Behold I see the heavens opened, and the Son of Man standing at the right hand of God;" and he prayed, "Lord Jesus receive my spirit." We are not authorized to infer that Stephen saw two distinct persons; but that, "standing at the right hand of God," denotes the exaltation of the Son of Man, as the manifestation of God.

To the position here taken, and the arguments used in support, the objector may introduce Paul's views as expressed in the 15th Chapter to First Corinthians: "But each in his own rank; Christ a first fruit; then they who are Christ's at His coming. Then comes the end, when He delivers up the kingdom to God and the Father; when He has done away every rule, and every authority and power. For he must reign, till He has put all the enemies under His feet. As the last enemy, Death is done away with. For He subjected all things under His feet. And whenever all things have been subjected to Him, then will the Son also himself be subjected to Him who subjected all things to Him, that God may be all in all."

That this statement of Paul's does not controvert the doctrine of the permanent manifestation of God in Jesus Christ, is clear when we bring scripture to the interpretation of scripture; and especially when we demand consistency in Paul's teachings. To the Ephesians, speaking of the greatness of God's power, "which He wrought in Christ when He raised him from the dead and seated him at His own right hand in the heavenly realms, far above all rule and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come; and subjected all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fullness if Him who fills all in all;" Paul does not cross his own path. To the Ephesians he suggests the eternal supremacy of the Christ; not supremacy over the Father, but "in all things pre-eminent;" pre-eminent in administration and in manifestation of the glory of God.

Now, in what sense is Jesus to abdicate in favor of the Father? Manifestly only the mediatorial administration. When all enemies to God shall have been subdued there shall be no further necessity for the *Theanthropic* universal administration; and yet it is by no means probable that the Logos will lay aside the nature He assumed in order to His mediatorial administration, for His eternal headship to the Church seems to require the perpetuity of His glorified humanity.

The Scriptures certainly teach the eternity of

Christ's kingdom, and that of his dominion there shall be no end. Daniel's vision of the colossal image and the little stone, is interpreted (and I suppose correctly) as foretoking the subduing power of the Christ and the establishment of His kingdom: "and it shall stand forever." The vision of John was similar: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

The nature of Christ's kingdom suggests that Paul did not mean to teach the absolute surrender of Christ's kingship. His kingdom is marked by three divisions or departments of jurisdiction and administration: (1) That department which inheres in the divinity of His person, and includes all things, and of which He cannot divest Himself; (2) that which attaches to Him by virtue of the incarnation and gives Him everlasting dominion of His own people, the Church; (3) His mediatorial kingdom, which is to subdue the kingdom of the earth and the enemies of God; when this end shall have been accomplished (as it certainly will be) then he will surrender the mediatorship. But His exalted and glorified humanity will continue as head of the Church, to the manifestation of the glory of God. It is in, through and by the Church (the body of Christ) that the glory of God is to be manifest to intelligences in heaven, on the earth, and beneath the earth.

In conclusion, I may add that, I am not finally

assured that the redeemed in heaven shall have vision of the Savior, as we now understand seeing, but rather that the heavenly state is consciously glorious to perfected spirits because of the luminous and mind-inspiring pervasiveness of the life and power of the Christ. Perhaps the seeing by the saints in glory is a blissful consciousness of the final and complete reconciliation of all things in the Christ of God, and that there is no more sin or death, and that all tears are wiped away. We believe and love and adore an unseen Savior now, and rejoice with a joy unspeakable and full of glory. Perhaps the blessedness of the future life of the saved consists, not in gazing at the person of Jesus, but in the knowledge of His upholding and illuminating presence. I pretend not to an ultimate conviction of this particular aspect of the question; but I can say that in absolute freedom from sin, and the consciousness of the presence of Jesus, and that I can contemplate truth freed from the disabilities and limitations of the present state of being, there are pleasures evermore. At all events, we may assure ourselves that, while we cannot perfectly know God here, we shall, as far as is requisite to perfect happiness, know Him in the great beyond. Let us concern ourselves now about God and His will, and the knowledge will grow within us, and our faith shall lift us "Nearer my God to Thee."

There is a sense in which we may in this life admit that we are agnostics. We cannot find out the Almighty to perfection. But it is a blessed

provision of Love that we may have the opportunity and the ability to study Him through the eternities. There will be an ever-widening horizon of knowledge, and a ceaseless unfolding of Truth. And as the Christ is the Truth, and is immutable, the endless unfolding and development will be *in* and *because* of His eternal presence.

BAPTISTS A WORLD POWER.

Annual address before the Missouri Baptist Historical Society, by W. Pope Yeaman, delivered October, 1900, and published by request of the Society, at the expense of W. J. Patrick, D. D., and Rev. J. D. Biggs.

HISTORY is more than annals; it is an unfolding and systematic elaboration of the forces that originate and direct life conditions. It is a setting forth of human ideas and passions as embodied in and expressed by human actions and social conditions; or, in other words, history is mind reduced to facts. It is the past operating upon the present, which is a storage battery for the future.

With this conception of history, I propose the discussion of this affirmation: *The greatest Force in the Progress of Human Thought and Life is the Truth as Held and Taught by Baptists*. This is a large saying, and it now becomes my duty to show that it is worthy of all acception. I know that I lay myself and the Christian community represented by the Historical Society which I have the honor to address, liable to the convenient and ever-ready accusation of misrepresentation, exaggeration and sectarian egotism. But I am not here to combat prejudice or confirmed ancestral traditions and preconceived

biases; I am to deal with history and elaborate its facts. I can have no personal benefit as an aim, no ambition to gratify, in an effort to confirm the leading affirmation of this discourse. The evening shades admonish me that the day is too far spent for the work of personal aggrandizement. The quest for truth is more pleasurable than the fading hope of personal benefit.

The conditions of life as they are and as they have been, and as they are to be, are the resultants of thought. It is said of man that, "As he thinketh in his heart so is he." This is true not only of the individual, but of the community also. All the visible and tangible evidences of progress are but the signs and symbols of thought. External conditions of life are expressions of internal states. "Out of the abundance of the heart, the mouth speaketh." The philosophical student of history has not failed to discern the traces of religious bias in the diversified institutions and monuments of progressive thought. The track of ages proves that the religiosity of the human mind is the most potent factor in determining the conditions of life; and as is the prevailing religious sentiment of either the civilized or uncivilized peoples, so will be the morals of that people; and by just so far as the morals of a people are pure and elevated will be the intellectual and social progress of that people.

There have been epochs in the history of the world since man was given dominion over the works of his Creator; the greatest of these was

the introduction of the Christian era. All philosophical historians, whether Christian or infidel, are forced to admit that Christianity is the greatest moral revolution recorded in the annals of our race. The church of Christ is the center of all excentric and concentric historic lines for the last 1900 years, and of all concentrical circles since the fall of the first Adam to the uplifting of the second.

All truth was embodied in and expressed by the Christ incarnation of the Deity; and the truth as it is in Christ is incarnated in His Church. "Now are ye the body of Christ and members in particular." Thus, the church is easily the most stupendous fact of history next after the birth, death and resurrection of the Son of God. The church is, therefore, the receptacle and dispenser of the truth—universal Truth! Truth is the basic and potential principle in all true progress. "In the church are discovered the mysteries of the incarnation of divine energies." (I quote myself, from a previous historical address.)

The church is the habitation of God through the Holy Spirit. And that Spirit opens up truth to the finite mind. The things of the Spirit are spiritually discerned, and God hath revealed them unto His church by His Spirit.

The history of the church of Christ leads the mind back through a blazed wilderness to the Man of sorrows and the startling Pentecostal manifestations. The church has had its continuous existence from these days to the present—not

in personal official successions, not in named organizations, not in an unbroken line of ordinance administrations; but in the conservation of great fundamental principles and authoritative practices. With greater ease can Baptist principles and practices be traced through historic lines to a divine origin, than can the Nile be traced to its source, or the date of glacial periods be ascertained.

These fundamental principles and authorized practices are: (a) The word of God the sole and ultimate authority in all things. (b) The freedom of the human conscience. (c) A converted church membership. (d) Believers in Christ the only scriptural subjects of Baptism. (e) Immersion the New Testament Baptism. (f) The validity of church ordinances conditioned upon the choice and faith of the subject. (g) The entire separation of church and state.

These cardinal principles have been held and held forth by Baptists (by whatever name they may have been designated in different ages) from the day of the upper-room prayer meeting in Jerusalem down to this meeting of the Missouri Baptist General Association.

A little careful study of the operation of the human mind will persuade the candid and intelligent thinker that the incorporation of the foregoing principles into the habit of individual thought and sentiment leads up to an intelligent and high view of personal rights and obligations. A conviction of personal responsibility leads on to the

consciousness and assertion of personal liberty. Rights, obligations, responsibility and liberty are psychical corollaries. The teachings of Jesus Christ are not inharmonious with the innate capabilities and natural processes of discursive human thought. These teachings come to man as he is, and propose to turn his thought-habit into right channels and bring his conscious being into harmony with the eternal principles of truth. Truth is more than a mere idea; it is not an abstraction to be admired and approved; it is a vital and vitalizing force operating upon life energies and progressively developing the subject into a truth-life.

Such a life is the consciousness of certain inalienable and forceful qualities; these are: (1) Cheerful subordination to rightful authority. (2) A growing desire for right development. (3) The assertion of liberty of conscience.

A Christian community founded upon the principles already set forth must necessarily become potentially influential, and to the extent of its consistent enterprise, it must be practically influential. All history confirms this of the people now known as Baptists. The historic evidence of their potential influence is no less verified than the evidence of the influence of their active enterprise. What they have wrought in a general way, outside of their communion, through the potency of their principles, is as great and as manifest as the results of their efforts for denominational expansion. The whole of Christendom has felt and

is under the spell of the self-evident rightness of their cardinal doctrines. While they have been subjected to misinterpretations, false accusations and cruel persecutions, they have all the while been influencing the thought and the life of their opponents. The same is true of the great founder and head of the church; there are millions who live under the beneficent light of His teachings, and institutions born of them, who reject and even revile Him. Nevertheless, it is historically demonstrated that the greatest blessing to mankind is the light that beams from Judea's mounts and Galilee's coasts, thus demonstrating the inherent power of truth despite the stubbornness of error. The heathen rage and the people imagine a vain thing, but the Truth silently works and must endure forever.

The potency of the principles and practices of Baptists is seen in the three great spheres of Christendom's thought and life—the religious, the intellectual and the civic.

It is a fact of current history especially significant and worthy of special note that, while Baptists have never abated one jot or tittle of the underlying principles of their distinctive beliefs and practices, every change—whether avowed or tacit—of other denominations is in the direction of the Baptist stronghold. This movement is particularly observable in the three following particulars: The more general acceptance of God's word as ultimate authority in all matters of faith and practice; in a more general recognition of the un-

scripturalness and inefficacy of ordinances administered without the choice and belief of the subject, and in the marked tendency to concede the rights of the local congregation as against the dictum of extra-scriptural bodies and titled ecclesiastics. This last particular is conspicuously manifest in the dealings of the Church of Rome with her American communicants. And it begins to appear that even the aged pontiff is alarmed at the influence of Baptists in this direction, even under the shadow of the Vatican, through the influence of that great missionary of the Southern Baptist Convention—Dr. Geo. B. Taylor. Not less noteworthy is the rapid and decided influence of the second concession as to the Christian ordinances, as seen in the admitted decline of infant membership in the churches through a so-called baptism, and this manifest decline reaches back to the first named potent influence of Baptists—the recognition of the authority of God's word as supreme and ultimate. It is no longer believed by the intelligent masses of pedobaptists that regeneration comes to the infant in the sacrament (?) of baptism. No Methodist brother would now teach as the venerable John Wesley did in his miscellaneous work (Vol. 2, pp. 157-8): "By baptism we enter into covenant with God, into that everlasting covenant which he hath commanded forever.....are admitted into the church, and consequently made members of Christ its Head."

As far back as the first years of the last half

of the present century there were official complaints among pedobaptists of the decline of infant baptism. Concerning this matter, the New York Independent (a Congregationalist journal) for September, 1854, says: "We can not particularly blame this when we reflect how slight a place this ordinance has had either in the doctrinal expositions or the forms of religious worship common among our churches. Frequently the baptized child is treated, from first to last, by his parents, by the minister, by the church itself which stand around him at his baptism, precisely as if no such rite had been administered; while the service itself is sniffed out of sight with a hasty observance that as nearly as possible intimates contempt for it."

Perhaps still more significant is article 13 of the Confession of Faith of the Congregational Association of Minnesota; on page 264, that article reads: "We believe that the sacraments of the New Testament are baptism and the Lord's Supper, that believers of regular church standing *only* can partake of the Lord's Supper, and that *visible believers* be admitted to baptism."

We find from the authorized statistics of the Presbyterian church that for the second quarter of the present century there was a marked percentage decline of infant baptism. In 1827, with a communicant membership of 135,285, there were 10,229 infant baptisms, while in 1854 with a communicant membership of 225,404 there were but 12,041 infant baptisms. This is an immense

falling off. I go back to this early period of available statistics to show that the present falling off of infant baptism, which is even greater in the last half of the century, is nothing of recent date, and to indicate that the influence of Baptists on other denominations has been persistent from the earliest dates in the history of our century; and for another purpose—to indicate that, whatever of failure of persistency in teaching our distinctive principles may now prevail, is the beginning of the loss of our wonted and rightful power in the world. As one getting old and well worn with work I would admonish my younger brethren in the ministry to cling to the ways of the fathers and contend earnestly for the faith delivered once for all to the saints and hold fast the form of sound words. Baptists gain nothing by concessions. A liberal Christianity is the Christianity that is marked by loyalty to the King of kings, and a conscientious devotion to His authority.

These historic facts are related not for boasting, nor to set forth any weakness of other denominations, but in confirmation of the affirmation upon which this discourse is based. And further to impress—if necessary—our churches and ministry with the truth that the efficiency of Christian effort is just in proportion to our sympathy with the soundness of the great principles that make necessary and justify our existence as a peculiar people set for the defense of the gospel.

One of the greatest factors in the forces of progress is literature. Through the printed page the influencing thought of the ages has the greatest and most effective diffusion. Baptists may not command a voluminous catalogue of the world's literati, but if boasting were the aim of this discourse, legitimate occasion would not be wanting, for not quantity but quality is the test of worth, and the persistency of demand and effects produced are tests of quality. The dreamer of Bedford jail wears the crown and bears the palm when tested by this standard. His writings have been translated into more different tongues than any other mere human writings. The number of different tongues represented at Jerusalem on the day of Pentecost does not begin to compare with the number into which these writings have been translated. Not only has every European language called for the reproduction of these works and for repeated editions through the centuries; but also every language of the Orient that has a literature, and dialects innumerable. Dr. Robb translated *Pilgrim's Progress* into the Efik dialect of Western Africa. Joseph Wolf distributed Arabic copies in the land traversed by Job's miserable comforters. Lord Chancellor Campbell—the son of a Presbyterian minister—in his *Lives of the Lord Chief Justices*, wrote concerning this man: "He accomplished more by his writings for the cause of religion than all the prelates of the Established Church." The Bedford monument to John Bunyan memorializes the power of

Baptist thought upon religious thinkers from the plebian to the patrician, from the peasant to the throne, from the hut to the palace, from the unlearned to the scholar, and immortalizes the name of a Baptist in a country where he was shamefully persecuted for preaching contrary to the established religious order.

The Baptist claim to Bunyan was for a time sharply contested by anti-Baptists; but the incontrovertible testimony of history has silenced controversy; and, though dead, he yet speaks, and will continue to bear witness to the truth through the ages yet unborn.

Of Robert Hall it was said by a distinguished Englishman: "To hear him was a sufficient answer to the question, Why did the Athenians rush to hear Demosthenes?" So to have heard Charles H. Spurgeon is a sufficient answer to the question, Why are his sermons translated into more tongues than any other writing save the holy Scriptures?

But let us turn from this part of our tracings of the religious influences of Baptists to a more especial evangelizing enterprise — Baptist Missionary Work. As one begins to think of this vast subject, the mind at once turns to the magnificent phrase of that magnificent man, Francis Wayland: "The Moral Dignity of the Missionary Enterprise." And of truth Baptists have been the chief agents in the moral grandeur of modern missions. As we contemplate the history of the missionary enterprise, the mind lingers first about

a manger in Bethlehem of Judea, and thence through the apostolic age down to the little shop of an humble London cobbler. What great results have followed seemingly insignificant beginnings! Why should we despise the day of small things? A little rock let loose from the mountain side dashes to dust a colossal image.

The spirit of the gospel is the spirit of missions. Indifference to mission work is a slight to Christ. Opposition to missions is rejection of the gospel; anti-mission is anti-Christ. It is not to be accounted a strange thing that a people, who through the ages have clung tenaciously to the teachings of the Head of the church, should have been guided by his Spirit to restore a work that through the limiting and corrupting influences of a secularized church was so far abandoned as to have become practically extinct; nor is it out of harmony with the wise economy of the gospel that the—humanly speaking—weakest element of the true church was the prime movers in this restoration. The divinity of the Christian religion is emphasized in the fact that the weak things of this world are chosen to confound the mighty. If that which man esteems powerful were chosen to move and direct evangelizing enterprises, the glory would appear to be of men and not of God. The tendency would be to humanize and secularize the institutions of Christianity, as is illustrated in the history of one of our great universities. God would have His people all the while reminded that “It is not by might nor by power

but by my Spirit, saith the Lord." It is no wonder that the first contributions to restored foreign missions came from weak churches outside the city; and what a pittance was that contribution—a little more than \$65 of our money! To this the Birmingham church—a church out of London—added £71 or about \$350 of our money. With this puny treasury, a society with Andrew Fuller as secretary and Wm. Cary as a voluntary missionary, proposed to carry the gospel to the millions of benighted India with their multiplied millions of deities. And this stupendous and apparently absurd undertaking was against the counsel of the elder Ryland and the London Baptists generally, and was strongly opposed and ridiculed by the *Edinburgh Review*, the leading organ of British thought. And besides all this the authorized leaders and managers of the East India Company protested vehemently against the coming of missionaries. One of the members of the board of directors of that powerful corporation said he would rather see a band of devils let loose in India than a band of missionaries. The obstacles that this powerful and tyrannical mercantile corporation threw in the path of the humble pioneer missionary are matters of history and need not to be repeated here. Suffice it that his faithful labors and their results certify to the excellence of weapons, not carnal, in driving back the darkness of heathen superstition, and to confirm the affirmation that Baptist influence is the force behind the great forward and aggressive movements of Christianity.

This is not the place nor the occasion for the discussion of the history of American Foreign missions, but it can be said, in passing, that since the days of Judson and Rice the American Baptists, through the Missionary Union and the Foreign Mission Board of the Southern Baptist Convention, have in actual results accomplished more than all other American Christians combined, and that at less outlay of money; affording another illustration of the power of simple faith and loyalty to Truth. Human effort and the wealth of the earth are to be tributary to the kingdom of God, but these without the interposition of divine energy are in vain.

The history of American Home Missions, under which term may be included the work of all local and general missionary organizations, has been the prime means of Baptist progress in the United States. The pastorate is an institution of divine origin, but antedating it, and necessary to it, is missionary work; and the day will never come when home missions shall not be required for forwarding the kingdom of righteousness. The increase of population and the ever-changing social conditions of a restless and progressive people must continue to call for home missions in some form. Modifications to suit changing conditions may become necessary, but the demand for the work will not cease.

The growth of Baptists in the United States, due mainly to home mission effort, affords cause for thankfulness and courage. In 1792 there was

one Baptist communicant to every 56 inhabitants. In 1812 one to every 38. In 1832 one to every 33. In 1853 one to every 30, and now as we reach the close of this century there is one Baptist to every 17 of the population. When you keep in mind that Baptists receive but slight accretions from immigration, and that they are added to only by individual profession of faith, and that for more than a half century thousands of persons of Baptist inclination have, through misapprehension of truth and the bias of family sentiment, gone with the denomination that proposes to monopolize the name "Christian," these figures are almost amazing.

In Missouri we are not as strong as we should be, considering that we were the non-Romanist pioneers. In this state there is one Baptist to about every 21 of the inhabitants—estimating the (1900) population at 3,000,000. The prevailing sentiment of the people of the state favors immersion, and this sentiment is a fruit of Baptist teaching and general influence on popular religious thought. If we were to accept immersion as the only or chief Baptist ensignia, then the Baptist ratio to population in this state—accepting the statistics of other immersionists as correct—would be as one to every eleven of the inhabitants. We can not claim all of these as Baptists—though many of them at heart are Baptists—nevertheless they are living witnesses to the influence of Baptists on the thousands of the age. The cardinal doctrine of Baptists, however, is not immersion, but regenera-

tion by the Holy Spirit and justification by faith in a personal Savior, as qualifications for baptism and church membership. These principles can not be surrendered nor modified for the sake of numbers. Let us be as faithful to these divine principles, and as active in emphasizing them, as are they who put stress on immersion as a saving ordinance, and God will vouchsafe the reward.

I can not close this part of my subject without mention of the very great work done by our General Association in this state; and here you will pardon the seeming egotism that quotes from my history of that body: "In 1836, one year from the completion of the organization of the General Society, there were in Missouri 8,723 Baptists all told. Of these there were 5,367 missionary Baptists, having 150 churches and 77 ministers: of anti-missionary Baptists there were 3,366; having 80 churches and 49 ministers. In 1846 the missionary Baptists had grown to 15,331, having 292 churches and 144 ministers; and the anti-missionaries had 4,336 members, 118 churches and 57 ministers. In that decade the General Association Baptists had increased in numbers 9,964 while the anti-missionaries had increased 970... Now (1891) the missionary Baptists have approximately 150,000 communicants, 1,000 preachers, and 1,700 churches."

A careful study of our work and progress in this state indicates quite conclusively that the prosperity of our cause for the last 66 years is mainly due to the enterprise of our General As-

sociation. We do not sympathize with ancestral worship, yet we can but reverence the memories of the humble heroes who laid wisely the foundations upon which we are trying to build. These fathers; a Vardeman, a Wilhite, a Hurley, a Rogers, a Flood, a Suggett, a Thomas, a Woods, a Mansfield, a McQuie and others are as a cloud of witnesses encompassing us with encouragement to go forward and possess the land, which we are able to do. As I look upon these young men before me who are strong, all of whom have entered manhood and the ministry since I first sat in our General Association, and some of whom were born since then, I thank God and take courage, in the confident hope that the future will crown our beloved cause with a glory with which the past can not be compared.

Having briefly illustrated that cheerful subordination to rightful authority is the source of true progress, I now come to consider a growing desire for right development as a sequence of the ingrafting of the vital principles symbolized in the creed of Baptists. The endowment of the human mind by the Creator with developable capabilities, raises the presumption of a moral obligation on the part of man to promote such development, not only in himself, but in others also. Every moral obligation has its three sides: Self, Others, and God. Christian morality is inseparable from Christianity. No man can have the religion of the Bible unto himself. All true morality has in it the spirit of true religion; and as education is a moral

duty founded in the constitution of man, it follows that Christianity falls short of its sublime mission to the extent that it neglects Christian education. Baptists have ever been the friends and promoters of education, and are entirely consistent with their faith in insisting that education is incomplete by just so far as it neglects moral and spiritual culture. They have never insisted that a scholastic education is a necessary qualification to the ministry of the word, for such a view is without warrant in the word of God; they have, however, encouraged the highest possible culture of men called to preach the gospel. The educational spirit among Baptists is not a recent nor borrowed impulse; as far in the past as 1719 a Baptist founded ten scholarships in Harvard College for "poor students." *In 1722 The Philadelphia Association made provision for the education of "young men hopeful for the ministry, and inclinable to learning." In 1775 a Baptist Education Society was founded in Charleston, South Carolina. In the same year the Baptists of America had in operation three classical schools, one at Hopewell, New York, one at Wrentham, Massachusetts, and one at Bordentown, New Jersey. At the close of the war for American independence, Rhode Island College was twelve years old. This institution afterwards became Brown University and its history is honored by such a galaxy of presidential names as is rarely the decoration of any institution—a Manning, a Maxey, a Messer, a Wayland, a Sears, a Caswell and a Robinson.

But let us, for lack of time, come nearer the present. The last quarter of the dying century has been a period of almost marvelous progress in Baptist educational enterprise. Twenty-five years ago not more than \$3,500,000 was invested in educational property and endowment of Baptist institutions of learning. Now there are not less than forty million dollars invested in the property and endowments of Baptist colleges, universities and seminaries in the United States. From 1874 to 1884 Baptists founded twenty-nine institutions of learning; and from 1889 to 1894 we founded sixty-two such institutions.

Not among the least, but ranking with the foremost of American Colleges is our own William Jewell College, of which the honored president of this Historical Society is the distinguished and efficient head. The appeal of President Greene for an addition of \$200,000 to the endowment fund of our growing college should meet with hearty and full response. This response should be as prompt as it should be hearty and full. Never will Missouri Baptists do themselves the honor that lies within their power until they shall have made good use of present opportunities.

Then over there just across the street, in that beautiful campus stands a monumental reminder of Baptist pledges just thirty years old to-day. Brethern beloved, do you not think it time we were redeeming this old pledge? This Association solemnly pledged to endow Stephens College. The honored benefactor whose name you have given

the institution lingers with us in sight of the glories of that other world where center our fondest hopes. For more than eighty winters he has dwelt among, and participated in the scenes of the most remarkable century of the ages. For more than one-third of his days he has waited and trusted his brethren to perform their covenant with him. *That property! our plighted faith! the honor of our great denomination, the duty we owe to woman, and the glory of our King,* appeal to us to redeem our pledge.

There are other worthy Baptist institutions in Missouri that have rightful claims upon our prayers and munificence. Would that I had time to speak of the excellences of Hardin College, founded by and named for our departed brother, ex-Governor Hardin, whose form and voice so often gave inspiration to our great convocations; and Baptist College at Lexington, that classic city of colleges and pervasive culture; and La Grange, where our own Cook labored for thirty years; and Grand River, where the beauties of the northern section of our state with its enterprise invite the purposeful youth; and Southwest Baptist, in the thriving town of Bolivar, where the venerated name of B. McCord Roberts is esteemed a rich heritage; and Webb City, the center of a beehive population, where magnificent college structures at this moment appeal to Baptist loyalty for redemption; and Pierce City and Farmington, where noble sacrifice and painful struggle call plaintively to the generous heart of plenty.

Baptists are educationists with a host of educators!

We have seen that one of the forceful subjective principles of Baptist belief is, a consciousness and assertion of freedom of conscience. This historical unfolding is not the result of transactions, but the development of conviction wrought with thought habit. A sense of individual obligation has as one of its factors a consciousness of responsibility; there can be no moral responsibility where there is no freedom of choice. A conviction of personal obligation and responsibility excludes the idea of vicarious faith. Each individual soul must repent, believe and obey for itself. Personal responsibility and accountability without freedom of choice is to ignore individual capability and suppress soul liberty. The right to believe and worship God after the dictations of the individual conscience is above all human law. It is an inherent and inalienable right. When ecclesiasticism assumes the custody of the individual conscience; or the state presumes to prescribe a creed and modes of worship, there is usurpation of the law of God and of Nature. Such usurpations are a prominent factor in the volume of the history of civilization. The contention for religious liberty has supplied the material for the history of persecutions. Fire and water and sword and the ax have been the lurid and horrid agents for the suppression of freedom of conscience. In the historic unfolding of these facts it comes to light that Baptists have never been persecutors,

but on the other hand they have been among the leading martyrs to soul liberty, and it can be said of them that they are the only Christian people of considerable age who have not been persecutors of conscience. These facts of history do not signify that Baptists are by nature essentially different from other people but that the cardinal principles of their faith shape their spirit and direct their life.

It is no unwarranted claim that the civilized world is indebted to Baptists for the revolution that has been wrought in the interests of the natural and God-vouched rights of conscience. This is their greatest historic heritage. Christ's mission to the earth meant and means more than the salvation of individual souls from hell; this is, indeed, a glorious consummation, but more comprehensive is the aim of the gospel. Christ is "the light of the world," and of His body, which is the church, He says, "Ye are the light of the world; the salt of the earth." To the church He committed the Truth for instrumental diffusion under the ministrations of His Spirit, and the mission of the truth is to give liberty—"and the truth shall make you free." To take Christ in the fullness of His person and His mission is to have His Spirit; the people that take His teaching as the man of their counsel—the law of their life—must have the most comprehensive views of the rights of the individual conscience.

The time allotted me for this address will not permit more than an illustration of the truth of

the broad claim that the civilized world is indebted to Baptists for freedom of conscience in matters of religious faith and practice. I take our own country for that illustration—and it is an illustrious one! In the religious and civil conditions of the British-American colonies, liberty of conscience was so sorely abridged as to amount to practical suppression. State interference with religion and the church, hampered individual souls. It is claimed for Lord Baltimore that he granted religious toleration in Maryland; grant it! toleration is not religious liberty. Legal toleration of religion assumes the right of the civil power to control religion; for if the state can “tolerate,” it can direct and even suppress. Baptists have no use for the term “toleration”—they believe in and have ever demanded soul liberty. They were the first to introduce and contend for the practical working of this principle in America. Robert Southey says, in London *Quarterly Review* for October, 1813; “Roger Williams began the first civil government on earth that gave equal liberty of conscience.” I shall not tarry here to controvert the flimsy claim that Williams was never a Baptist. History puts to silence that negation and classifies it with the characteristic and persistent habit of anti-Baptists to throw doubt upon every permanent claim of the denomination. The struggle for religious liberty in Massachusetts and Virginia was begun and carried to successful consummation by Baptists. It is true of Virginia that after the Baptists had openly, in as-

sociations and conventions, commenced the protest against the established order, the Presbyterians made common cause with them in the heroic effort to sever church and state. The history of our country makes immortal the names of such Baptists as a Backus, a Manning, an Alden, a Leland, a Harris and a Ford, with a host of noble coadjutors in the struggle for religious liberty. That these struggles were antagonized by some of the ablest statesman of the land, conspicuous among whom was John Adams, but emphasizes and magnifies the triumph of Baptist principles.

It requires no astuteness of logic nor profundity of philosophy to trace civil and political freedom to the trained habit of religious liberty. As religion is the most dominant force in shaping thought and directing life, and as man is by nature a political animal, it easily follows that a people, committed in every fibre to religious liberty, are the people to insist upon civil and political liberty. The leaders of the Established Church in Virginia were sagacious enough to recognize this truth. Boucher, the Episcopalian historian in that state, was a warm advocate for the establishment of a Protectorate Episcopate in America, and in a sermon preached on the subject, in Caroline county, Virginia, in 1771, said: "The constitution of the church of England is approved, confirmed and adopted by our laws and interwoven with them. No other form of church government than that of the church of England would be compatible with the form of our civil government.

No other colony has retained so large a portion of the monarchical part of the British constitution as Virginia; and between that attachment to monarchy and the Church of England, there is a strong connection. A leveling republican spirit in the church, naturally leads to republicanism in the state; neither of which would hitherto have been tolerated in this ancient dominion. and when it is recollected that till now the opposition to an American episcopate has been confined chiefly to the demagogues and independents of the New England provinces, but that it is now espoused with much warmth by the people of Virginia, it requires no great depth of political sagacity to see what the motive and views of the former have been, or what the consequences of the defection of the latter."

This learned and candid clergyman clearly saw and boldly argued that, "a leveling republicanism in the church, naturally led to republicanism in the state." He fearlessly insisted that monarchy was the rightful government for Virginia, and then of course for all of the colonies. With these facts before us it is plain to see the part the Baptists of Massachusetts and Virginia played in securing independence and free government in this—now the greatest nation on earth. It is not claimed that this outcome of the struggles of colonial Baptists is because of their names, but because of the inherent force of eternal and universal truth projecting itself through them into religious, social and civic conditions. It was not

the outworkings of sectarianism, nor the unfoldings of political partisanism. A spontaneous demand for freedom of conscience in spiritual things could not but grow into an assertion of rights to civil liberty. Religious and civil liberty are the bases and forces in true progress and the pillars upon which the fabric of civilization rests.

The spirit of freedom is brooding over the germs of world-thought as never before. Nor can it be gainsaid that the fundamental principles of Baptist belief, as I have briefly outlined them, are the chief factors in the forces of real progress. Have I not sustained my thesis: The greatest force in the progress of human thought and life is the truth as held and taught by Baptists?

I conclude, brethren, by commending to you greater zeal for the faith of our fathers. Before another meeting of this Society and of this General Association, this passing century shall have enwrapt itself for the tomb of the past in the folds of a history more marvelous than that of any of the array of centuries waiting to greet it on the shores of the crowded By-Gone. To you is transmitted a great heritage, and with it an equally great trust. May the King in Zion give you grace sufficient for your day: Amen.

